The Christian Century

A Journal of Religion

THEOLOGICAL SEMINARY NEW YORK

Did the League Fail?

An Editorial

Is Jesus Coming?

By H. Emil Brunner

Vachel Lindsay: American Poet

By Llewellyn Jones

Bethlehem: The Divine Drama

An Edito

Fifteen Cents a Copy—Dec. 23, 1931—Four Dollars a Year

DEC 21 1931

XUM

The CHRISTIAN CENTURY

December 23, 1931

CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*

Contributing Editors

HERBERT L. WILLETT
LYNN HAROLD HOUGH
ALVA W. TAYLOR
REINHOLD NIEBUHR
JOSEPH FORT NEWTON
THOMAS CURTIS CLARK
FRED EASTMAN

Staff Correspondents

EDWARD SHILLITO
JOHN RAY EWERS
ERNEST THOMAS
CHARLES T. HOLMAN
EDGAR DEWITT JONES
E. TALLMADGE ROOT
EDMUND B. CHAFFEE
DON D. TULLIS
JOSEPH MARTIN DAWSON
SIEGFRIED SCHARFE
VERE V. LOPER
HAROLD E. FEY
A. CROWTHER SMITH
MARCUS A. SPENCER
VERNON NASH
EDWARD LAIRD MILLS
WILLIAM S. ABERNETHY
EDWARD W. STODGHILL
P. O. PHILIP
T. T. BRUMBAUGH
JAMES A. GEISSINGER
VISSER 'T HOOFT
BRUCE S. WRIGHT
CHARLES O. RANSFORD
DONALD A. LOWRIE
CHARLES DANIEL BRODHEAD

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago, Ill.

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.04 extra.

The Christian Century is indexed in the Readers' Guide to Periodical Literature generally found in the larger public libraries.

Contents

Editorial
- Editorial Paragraphs 1611
- Bethlehem: The Divine Drama 1614
- The Clamor for Less Government 1615
- Did the League Fail? 1616

Quintus Quiz: Beautiful Fog of Somehow 1618

Contributed Articles
- Vachel Lindsay: American Poet, by Llewellyn Jones 1619
- Is Jesus Coming? by H. Emil Brunner 1621
- A Bank Closes, by Raymond Kresensky 1623

Books Reviewed
- Theodore Roosevelt, by Henry F. Pringle 1624
- King Legion, by Marcus Duffield 1624
- The Boy's Life of Washington, by Helen Nicolay. 1625
- The Lewis Carroll Book, edited by Richard Herrick 1625
- The Travels of Marco Polo 1625
- Casuals of the Sea, by William McFee 1625
- Gladstone, by Walter Phelps Hall 1625
- Wellington, by Philip Guedalla 1625

Correspondence 1626

News of the Christian World
- Correspondence from Atlanta 1628
- Correspondence from New York 1628
- Correspondence from Pacific Northwest 1629
- Correspondence from Philadelphia 1630
- British Table Talk 1630
- Correspondence from Central America 1632
- Correspondence from Memphis 1633
- Correspondence from Chicago 1634
- Christian Unity League Report 1635
- Correspondence from Washington 1636
- Correspondence from the Philippines 1637

The Office Notebook

As usually happens, this column is being written just after the compiling of this week's table of contents. That means that we have just finished tabulating the eleven pieces of special correspondence that are to be found this week in the News of the Christian World. And the more we look at that compilation, the more impressed we are at the sweep of the information conveyed in this department.

A glance at our back files shows that this world-compassing system of gathering news of religious and moral advance has been a development of the last four years. Most of it has come within the last two years. We are inclined to believe that the value of the department has been at least doubled during 1931.

To share an editorial burden for a moment, we may say that the principal trouble encountered in editing this department is lack of space. We always have on hand a great deal more news than we can print. Frequently we could fill the available space twice over. What would our readers suggest as a remedy?

And by the way, do not overlook that verbatim report of the document adopted by the Christian Unity league which is causing such a stir in various official quarters. One of the most valuable services which the news department can render is by supplying Christian Century readers with the exact phrases of just such historic documents.

While we are in this mood of editorial confidence-sharing, let us pass on one of the minor troubles of our associates of the Christian Century Pulpit. It seems that they printed an ad in The Christian Century a few weeks ago announcing a new department. The first article in this department, which deals with methods of church work, had been written by Dr. Frederick K. Stamm, of the Clinton Avenue Congregational church, Brooklyn. And the ad seemed to make Dr. Stamm say that the staff of *his* church makes thirty thousand pastoral calls a year, while Dr. Stamm's article really says that the staff of Dr. George A. Buttrick's Madison Avenue Presbyterian church of New York makes thirty thousand pastoral calls a year. There, now; is that right? All right.

Contributors to This Issue

LLEWELLYN JONES, Chicago's foremost literary critic; literary editor of the Chicago Evening Post; author, "How to Read Books," etc., etc.

H EMIL BRUNNER, famous associate of Karl Barth in the continental theological movement generally known as Barthianism; professor of theology in the University of Zurich. The translation of this article has been made, at Professor Brunner's request, by Dr. Douglas Horton, minister of the Hyde Park Federated church, Chicago. This is the twenty-eighth article in the series on "What's Coming in Religion?"

RAYMOND KRESENSKY, minister Presbyterian church, Bellevue, Iowa.

The CHRISTIAN CENTURY
An Undenominational Journal of Religion

VOLUME XLVIII CHICAGO, DECEMBER 23, 1931 NUMBER 51

EDITORIAL

AS WE go to press news of grave importance comes from Nanking, China. President Chiang Kai-shek, who has maintained himself at the head of the Chinese central government for more than three years, has been forced to relinquish his office. He has been followed into retirement by the two key-members of the Nanking administration, T. V. Soong, minister of finance, and Wellington Koo, foreign minister. This startling overturn in the Chinese central administration, coming within a week of the fall of the Japanese cabinet, deserves intent scrutiny for two main reasons. In the first place, it is a surrender to the pressure that has been applied for months by the rebellious Canton wing of the kuomingtang, and the triumph of the Canton faction represents a clear swing on China's part toward the left. In the second place, the immediate push which ousted General Chiang and his associates has been supplied by the students, who have rioted in numbers and with a fury surpassing anything known in the past. The student uprising also seems committed to a left wing policy, which the students would inaugurate with open hostilities on Japan. A situation more dangerous to world peace it would be hard to conceive.

China's Government In Peril

Spain's New Constitution Reflects New Peace Law

THE new Spanish constitution has been completed and ratified by the cortes. Upon many features it was necessary for the members of the national assembly to make compromises which please none of them too well, but the striking thing is the number of important points upon which there was no serious difference of opinion. Freedom of speech and assembly, axiomatic in modern countries but hitherto non-existent in Spain, was approved as a matter of course. Equal and universal suffrage, by secret ballot, made no trouble. Religious liberty and the disestablishment of the Roman Catholic church provoked much dissent from the church but almost none in the assembly or in the cortes—a clear indication that the church had already detached itself from the national mind. The church is to receive financial support from the state for two years, after which it must provide its own income. But all who are especially interested in the progress of peace will note with particular regard that Spain has caused to be reflected in its constitution much, if not all, of the new international law with regard to war. It has distinctly provided that the president shall have the right to declare war only when the other disputant has been offered and has refused arbitration, when the conflict is in accordance with the covenant of the league of nations, and when it is defensive beyond all doubt. Spain is thus the first nation to recognize in its constitution that its sovereignty has been limited by its international agreements against war. While this creates no new fact, it is something of first rate importance for a nation to acknowledge the fact in its fundamental charter. It is true that Spain no longer ranks as one of the major powers of Europe in military strength, but in view of its history, the sensitiveness of the Spanish character to considerations of honor, and the supposedly hot-headed nature of its people, this constitutional confirmation of international law is an act of the utmost significance.

Jane Addams Receives Nobel Peace Prize

JANE ADDAMS gets the Nobel prize for peace. There are few who will not join in approving this verdict upon the services of America's foremost woman. The honor of being "the first lady of the land" is a matter of status and position, but being the first woman of the land is something entirely different. It is an honor that can only be won by a lifetime of toil—by one who does not care a thing about it. Honors have been to Miss Addams as the small dust in the balance. She has been too busy to care about them. Pioneer in social service, she has invented more forms of activity for the welfare of the underprivileged than had come into existence during all the years before. It is not alone the devotion with

which she has pursued these tasks, for there are many devoted social workers, but the high quality of intelligence, the aggressive initiative and the untiring persistence, together with the gentle spirit, which have combined to make her work effective. But of course that is not what she received the Nobel prize for. It was for her services to the cause of international peace. Her personality has long been a symbol of a peaceful world. In books written before the war, in her uncompromising attitude during the war, and as the founder and leader of the world-wide Women's international league for peace and freedom, she has made the eventual bestowment of the Nobel prize upon herself most logical. She has long been recognized and honored, but in her later years—she is now past seventy—honors have been falling thick upon her. She was already on the black-list of the "Key-men"—an honor in itself. Then, a few weeks ago, the Pictorial Review's five thousand dollar award as the woman of achievement for the year. Then this. For some reason, perhaps more discernible to the eyes of the Norwegian parliament than at a nearer view, the name of Dr. Nicholas Murray Butler is coupled with that of Miss Addams as a sharer of the Nobel prize for peace.

Is the World Frivolous, or Nervously Overstrained?

IT would be unprofitable to record, at this stage in the struggle, the exact standing of the high contending parties in the Culbertson-Lenz bridge tournament—partly because it will be changed before this is in print, partly because we don't know it, and chiefly because it is not worth the space. What is worth the space that it takes to mention it is the extraordinary amount of publicity that the contest is receiving. Except for an occasional ten-line story about a freak "perfect hand"—mostly due to careless shuffling, one suspects, from the frequency of an occurrence which according to the theory of probabilities is due to happen only once in sixteen billion (or trillion or something) times—bridge has seldom made the first page. A good deal of bridge is played, one gathers from conversation and the radio, and not a few experts have found profit in giving lessons. Others, non-professional but not wholly unregardful of the financial implications, count on making their carfare and lunch-money. But for the most part, skill at bridge seems to be reckoned as a social rather than a financial asset. Now, if the publicity of the Culbertson-Lenz match is any indication, bridge appears to be launched as a major sport. When the fight by rounds, so to speak, in a bridge game in New York city is reported day by day on the front page of a paper in Emporia, Kansas, not to mention most of the other papers between New York and Emporia, and beyond, the thing evidently looms large in the public mind. The particular point of excitement, of course, is that Mr. Culbertson is pitting his personal "system" against the "official" system, of which Mr. Lenz is the leading exponent, so naturally the contest is of Homeric proportions. But really the world may not be so frivolous as it seems. Perhaps its nerves are on edge and it needs rest. Sir George Paish says that the financial structure of the world will go to ruin in less than six weeks—and one of those weeks has passed. If that is the case, it is obviously important to know at once how much to bid on a four-card suit Jack-high.

Restless Youth in The Orient

NO more ominous portent has come out of the orient recently than the assassination of a British magistrate in India by two Bengal university girls. It is in Bengal that the most repressive regulations have lately gone into effect. On December 14, however, Mr. Charles Geoffrey Buckland Stevens, magistrate at Tippera, was visited by two college girls who, having gained his presence by a ruse, shot him to death. One of the assassins is the daughter of a university professor. The incident is immensely significant as indicating the extent and rapidity of the swing toward terrorism on the part of the younger nationalists of India. These young zealots —particularly the college students—are being held to the Gandhi program of non-violence only by the most strenuous exertions on the part of the older leaders of the independence movement. They may throw off these restraining influences tomorrow. If they do, the "hell" which Gandhi has already prophesied will come at once and with unparalleled brutality. Almost equally important with the resort of these Indian college girls to violence is the uprising of the students of China against the pacific policy of the Nanking government. The Nanking authorities have been content to rely on the negative power of the boycott in meeting Japanese aggressions in Manchuria, and with great success, if commercial statistics are to be believed. But the students are all for fighting. Mobs of them are reported to be in virtual control of several cities, and their power has proved sufficient to force the resignation of President Chiang Kai-shek and his principal cabinet officers. To those who are speculating on the future of international affairs, it means much that in China, as in India, the oncoming generation in the orient is in no pacific mood.

Watch the Donkey Slip Into the Wet Swamp!

INCH by inch, foot by foot, but with constantly lessening resistance the democratic party is being maneuvered into the wet swamp. The Raskob questionnaire, designed to turn the writing of the 1932 platform over to the people who financed the Al Smith 1928 campaign, was only the opening move in the campaign to commit the party to an out-and-out wet position. It has been followed by a series of pilgrimages to New York on the part of democratic

governors. The governor of Connecticut, the governor of New Jersey and the governor of Massachusetts are among the latest pilgrims. Their host, oddly enough, turns out to have been the Hon. Alfred E. Smith. And on leaving, the only one to make a statement, Governor Ely, said, "The Massachusetts delegation will do what Governor Smith wants them to do." That was that. Three days later, however, came an even more significant announcement. Mr. John W. Davis, presidential nominee in 1924, announcing the personnel of a "victory campaign" being organized by the party's national committee, stated that its chairman in New York (which is the place where the major portion of the funds are to be raised) will be Mr. Charles H. Sabin. The relation of the Sabins—husband, wife and son—to the various organized assaults on the eighteenth amendment is just a little too conspicuous to allow any misunderstanding of such an appointment. The democratic organization, this means, is going wet. And the drive to renominate Al Smith disclosed on September 30 in these pages by Wayne C. Williams, former democratic attorney-general of Colorado, is well under way. If there are any dry democrats left, party news must make melancholy reading for them these days.

A Case Where Everybody Had Had Enough

ANNOUNCEMENT from New York brings word of the resignation of Mr. John F. (Chick) Meehan as coach of the football team of New York university. Mr. Meehan has made the metropolis football conscious to a degree unparalleled in the annals of the modern game. Under his magic touch, New York university, which at one time had difficulty in scaring up a few thousand spectators for its tussles with schools of the Alfred and Hobart class, packed the largest stadiums to cheer contests with elevens of the Nebraska and Tennessee caliber. Teams journeyed all the way across the continent to cut into a slice of the mounting gate-receipts. Mr. Meehan was reported to be receiving $18,000 a year for his services. In the rating of his profession he was esteemed well worth the money. But last week, when the question of renewing Mr. Meehan's contract came up, the university's student daily had courage enough to print an editorial which began, "We do not want Mr. Meehan because Mr. Meehan stands for a university policy of 'big time' football with all its corollary evils, recruiting of players, lavish entertainment of prospects, subsidization of athletes, athletic scholarships, physical punishment for delinquents and a general drafting of students to the university for the sole purpose of playing football." For a day Mr. Meehan was reported to be incredulous of the genuineness of the editorial, but 24 hours later came announcement of his resignation, with this comment: "I'm through with the big gates and high-pressure football. I'm tired of driving boys, cajoling them, berating them, driving them to win, only to see them crack through tiredness late in the season." So it looks as though N. Y. U. would go back to athletic normalcy to the general relief of all involved. All, that is, except the senior class of the school of commerce, accounts and finance. It voted for bigger and better football.

Ridding Christian Gatherings Of the Color Line

AMONG the important actions taken at the recent executive committee meeting of the Federal council of churches was one adopting for the council the recommendations of a special committee on "conference arrangements involving racial groups." The title of the committe will tell all that it is necessary to know of the old, old problem with which it had to wrestle. It is the problem that came into the open at the faculty-student conference in Detroit last winter, and that has festered under the surface of scores of recent church gatherings—the problem of color segregation in avowedly Christian meetings. We do not have space here in which to reproduce all the details of the intelligent and courageous report adopted by the Federal council. It must suffice to say that this body now stands committed to the holding of its meetings in places where there will be "no segregation of specific groups in room assignments; no discrimination against any delegates in the use of hotel entrances, lobbies, elevators, dining rooms and other hotel services or facilities; specific instruction of hotel employes by the hotel authorities regarding the interracial character of the conference and the treatment of all delegates with equal courtesy." This report now goes to between seventy and eighty denominational and interdenominational groups, in the hope that it may be adopted by them also as a guide for future action. Those who are interested in seeing that their church bodies adopt a Christian attitude on this issue will do well to obtain a copy of the full report from the commission on race relations of the Federal council.

How Free Is a Unitarian Minister?

WE have seen nothing about it as yet in the Unitarian press, but Zion's Herald prints an astonishing report of the way in which the Unitarian church at Lynn, Massachusetts, has dismissed its minister. The minister, the Rev. Raymond H. Palmer, will be remembered by readers of The Christian Century as the author of that discriminating critique of Sinclair Lewis, "The Nobel Jury Judges America," published in these pages about a year ago. In recent sermons it appears that Mr. Palmer quoted something said by President Daniel Willard, of the Baltimore and Ohio railroad, about the present economic order, and something said by former ambassador James W. Gerard about the number of men who rule America, and something said by the Federal

council about the concentration of wealth in this country. It would appear to be pretty anemic and pointless preaching that did *not* contain some material of this kind these days. But the chairman of the church's board of trustees didn't like it. He called for preaching of a "tranquil and comforting sort." And when it became apparent that tranquillity could not be guaranteed with Mr. Palmer in the pulpit, a church meeting was held, attended by people who had not turned up in that congregation for years, with others holding the "proxies" of persons who never did turn up, and the minister's "resignation" was accepted. This is the story as Zion's Herald tells it, and Zion's Herald is generally sure of its facts. If it is true, it appears to be high time for the Unitarians who have been priding themselves on their membership in a "free" church to go into council to find out how free they actually are.

Bethlehem: The Divine Drama

BEFORE it can reach the understanding and arouse the devotion of the common man, any cause or truth must find some way of dramatizing itself. Humanity's moving convictions come not from the head but from the heart. And the heart is stirred not by pale abstractions of reason, but by pulsing realities of experience. It is all very well to talk of dying for a cause; and many have. But the cause never develops power to send men in numbers to their deaths until it has become dramatized in the sacrifice of some specific individual or individuals. Plenty of Americans had logically demonstrated the evil in slavery, but it took Garrison with a halter around his neck and John Brown on a scaffold to bring that issue to a focus.

So it is today. The press tells us that the pope last week found it inconvenient to receive Mahatma Gandhi because of his attire. There has been a constant stream of satire, during the period of Gandhi's London visit, directed against his loin-cloth and his spinning-wheel. Apparently, neither the pope nor the penny journalist has been able to perceive that for Gandhi to give up either loin-cloth or spinning-wheel would be for him to give up the very things that contribute most to his power as a leader. These are the means by which he has been able to dramatize his oneness with the conditions and aspirations of India's toiling peasant millions. These, likewise, are the symbols whereby he dramatizes the conflict which he is waging with a materialistic west. They speak more clearly, more movingly to scores of millions than any words that will ever fall from his lips.

So, in every area of conflict, it is not until the issue has by some means been dramatized that the masses can be made to understand it, and aroused to action.

Say what you will about the irrelevance and inadequacy of much of the communist program as announced in America, when the communists organized the recent hunger march on Washington the desperate nature of the economic crisis now confronting this nation became for the first time a matter of deep concern to millions. And, one suspects, to a good many high in government.

Say what you will about the tactlessness and indiscretion with which their trip was conducted, it was not until Theodore Dreiser and his friends went into the mining towns of Kentucky and were actually indicted for criminal syndicalism because of what they said there that the people of the nation at large came to have any conception of the degree to which the miners are being deprived of ordinary civil liberties.

Say what you will about the motives which may have been operating to induce him to make the trip to California, it was not until Mayor Walker made his plea for the release of Tom Mooney that the vast majority of Americans grasped the lesson of the extent to which entrenched power is ready to go to protect itself against danger. Half the power of a Mussolini, a Kemal, a Hitler, a Lenin comes out of his ability to dramatize his cause.

The same thing is as true of religion. It is only as religious insights are made dramatic that they obtain influence over the emotions, and consequently the actions, of the masses. Almost the only man, for example, who is able to make the contemporary missionary enterprise take hard hold upon the imaginations and consciences of western Christians is Albert Schweitzer. If church members in the mass could be made to believe that the missionary enterprise is everywhere what Schweitzer has made it at his hospital in the African clearing—this white doctor bringing the wealth of his abilities to the healing of the black man in expiation for the wrongs inflicted by his race—there would be far less trouble in making that enterprise capable of commanding adequate support.

In its struggle with the ostentations of a materialistic society, likewise, the greatest weakness of the church lies in its lack of a dramatic presentation of its gospel of simple living. But visits to numbers of college campuses are enough to show that the one evangelist of a simplification of life who really moves the oncoming generation is Bill Simpson. There are many things that Bill Simpson says which provoke controversy, but the sight of Bill Simpson in his homespun shirt and his long-worn clothes is something that hundreds of our future leaders will testify they cannot get out of their minds. Kagawa, in Japan, in precisely the same way, living in the slums, dressing in the simplest of garments, has dramatized his rejection of useless luxury and his oneness with the life of the poor.

Within the last few months, the old issue between religion and the state has again become full of danger. There have been many profound and enlightening discussions of our new cults of nationalism, and the demands made by them on conscience. But it has

remained for a Professor Macintosh—with the assistance of a majority of the supreme court of the United States—to make that issue dramatic for tens of thousands of Americans. And as the mists of misrepresentation and journalistic indifference are dissipated, the figure of this Christian theologian, turned away from the portals of American citizenship because of his loyalty to conscience, is likely to grow and grow until it becomes one of the mighty landmark figures in our history.

Just so, Bethlehem was, and is, the divine drama. Many a religious genius who lived before the days of Caesar Augustus had assured men of the reality of a God of love—a Father ready to go to all lengths for the welfare of his children. Some of the prophets —Hosea most effectively—had tried to dramatize that insight. But at Bethlehem God himself became the divine dramatist. The stable became a stage upon which the truth of the divine compassion and the divine longing and the divine aid was enacted in human form. Wise men from the east and shepherds from the Judean fields were the first to see, and grasp the meaning of that drama. But mankind has never wholly lost it from view in all the years since. And as men have seen, they have found a cause worthy of their lives, and they have given them.

The divine fatherhood never laid hold upon the hearts of men until it had been dramatized at Bethlehem, and on Calvary. To be a moving factor in the conduct of the distracted and heavily weighted multitudes of our own time, our religion must cultivate the high art of dramatizing itself in action.

The Clamor for Less Government

IN a popular speech or article on the present disordered state of the world's economic and political institutions, nothing is more certain to bring the applause of the unthinking than an appeal for "less government." Sometimes it is "less government interference with business," or more specifically, "less government interference with the railroads." Or it is "fewer laws," "fewer commissions," "fewer government bureaus," "less taxation," "less prohibition." However it is phrased—and it is not uncommon to find all of these specifications in a single pronouncement—it has come to be sure-fire stuff for radio speakers, cartoonists, rotary club exhorters and after dinner orators at associations of commerce and business men's clubs.

Theoretically, these slogans represent one or another or all of these three closely connected ideas: first, a blind trust in the resident forces of selfish individualism to produce a just and stable social order, according to the doctrines of the Manchester school of political economy; second, the Jeffersonian principle that "that government is best which governs least"—a concept which assumes that the function of government is virtually nothing except the preservation of public order by its police power so as to guarantee a free field in which private competition may operate without restraint, and which overlooks any positive and constructive functions which governments may perform; and third, the minimizing of federal and the aggrandizing of state governmental activities.

Practically, what it always comes to is one, or both, of two things: first, a demand for unlimited opportunities for capital to look out for its own interests; and second, opposition to prohibition.

"Less government!" That sounds good. It seems to express a superior faith in human nature and a generous confidence in the ongoing natural processes of the world order. Let people alone and they will be all right! The forces of business, like the forces of nature, will work toward beneficent ends if men will utilize but not contradict them; but those who would direct economic currents by enacted statutes are fellows in folly to those who would make water run uphill. So—let business have free course to run and be glorified. "Less interference by government with business!" More specifically, for example, "less interference with the railroads."

It was not ever thus. There was a time when the promoters of railroads welcomed the participation of the government. They did not call it interference then, but it was that none the less, even when the opprobrious and prejudicial word was not applied to it—interference with the natural business law of supply and demand. Without the interference of the government, there would have been no railroads. The government made laws enabling the railroads to secure rights of way by condemnation proceedings. Without such laws it would have been as hard to secure a right of way across Connecticut or Ohio as through a Chinese cemetery. The federal government by law granted vast tracts of public land to the western roads. The Northern Pacific, for example, received the alternate sections in a strip forty miles wide along its entire route. Other roads received similar grants. States, counties and towns by law gave subsidies to the railroads.

So far were the railroads from desiring merely to be let alone that they maintained expensive lobbies at many state capitals to secure desired legislation, and the price lists at which legislators were quoted at Albany and elsewhere are still extant. While much of the legislation in aid of the railroads was the result of corruption, probably it was a good thing, on the whole, that aid was given. The country needed the railroads which there was not yet traffic to support, and it would have been a long time getting them if there had been adherence to the theory that government is government and business is business and never the twain shall meet. Few insisted then that the government should not interfere with the railroads, though there were some who thought it would be a good idea if the railroads would interfere less with government.

After the era of legislation in the interest of the railroads came the period of legislation for the protection of the interests of the public. Without that we would have had consolidation under the control of an oligarchy pursuing only its own profit—supposing that we do not have it anyway. We would have had rates made on the principle of charging all the traffic would bear, inequalities of rates used to build up other favored monopolies, safety appliances introduced slowly or not at all, passes and other favors still distributed to judges and legislators for value received, and scandals of stock manipulation such as occurred in the celebrated case of the Erie in the days of Drew and Gould.

No, the laissez faire principle as applied to the railroads simply will not work. It never has. History is its complete refutation. Any proposed piece of regulation or control by the government must be considered on its merits. There has been so much foolish and corrupt legislation in this field that critical judgment upon any proposal is necessary. But the interests of both the railroads and the public have been so continuously dependent upon governmental action that it is only stupid demagogy to clamor for the cessation of "government interference with the railroads."

The same general principle applies in the other fields. "Fewer laws." "Fewer commissions." "Fewer government bureaus." Well, *what* laws? *What* commissions? *What* bureaus? Would these advocates of the separation of government from business want to start with the tariff? One may rather safely wager that most of them would not. Yet no law more directly and specifically affects business. Or with the interstate commerce commission, or the bureaus of animal and plant industry, chemistry, or weather? They have paid for themselves a thousand times over, and they have had a very definite relation to specific businesses.

If that government is best which governs least, we could improve our government by having it withdraw from the inspection of meat and milk, cease to maintain quarantine against plant pests and diseases, disband the departments of agriculture, commerce and labor, turn the postal service over to private hands, and suspend the consular system. This would save taxes and enlarge our liberties in several directions. We could set up private postal systems, ship infected fruit where we please, buy and sell tubercular milk, diseased meat and impure drugs to our hearts' content, and leave the correction of all inconveniences to the law of supply and demand. We could also drink what we please, for of course the prohibition law and the enforcement bureau would go with the rest.

Ah yes! Prohibition. There we really come to the main point. Nobody wants to abolish these other commissions and bureaus. Nobody wants the government to withdraw from ninety-nine per cent of its activities which impinge upon business. Nobody believes with any sincerity that the law of supply and demand will take care of all the situations that arise in our complicated industrial society. A few apparent absurdities, and perhaps some real absurdities, in the activities of our governmental bureaus are not hard to find. But the protest is not against the expense of publishing bulletins on interior decoration and frozen desserts. It is against prohibition. And to make an argument against that, while at the same time demanding more liberty for the great corporations against regulation in the public interest, the proponents of this view are willing to make cheap and flimsy generalizations about "too much government."

It is not necessary in this connection to enter upon any discussion of either of these topics. The present thesis extends no farther than the assertion that any effort to remedy real or supposed evils in either of these fields by sweeping generalities about "fewer laws" or by conjuring up the spirit of that "sturdy individualism" which, as a matter of fact, has always utilized all the governmental assistance it could get, subjects the proponent of such argument to the justifiable suspicion of both ignorance and insincerity.

Did the League Fail?

THAT portion of the American press which hates the League of Nations, and regards with cynical contempt all efforts to erect international barriers against war, has been doing its utmost to discredit the patient work of the league's council in dealing with the Manchurian crisis. Its propaganda has made an inherently confusing situation worse confounded for great numbers of people who have no other sources of information. The fact that the council, with the cooperative support of the United States, was unable to deal with the crisis in a summary fashion, and with a display of authority, but was compelled to continue in its latest session nearly four weeks, gave this hostile press ample time in which to distort the public mind from day to day and so to prepare it to accept uncritically the final verdict of failure which the press now exultantly pronounces.

The facts do not support any such verdict. Looking at the whole episode in perspective—from the original position taken by Japan to the position which, under league auspices, Japan has finally been induced to take—it is apparent that the efforts of the league were strikingly successful. When the council first took up the matter, Japan rejected league "interference," demanded direct negotiations with China, asserted that these negotiations must issue in China's ratification of certain treaties which had never been ratified, including the twenty-one demands of 1915, all this to be conceded before Japan would withdraw her troops. In other words, Japan put herself in the position of using war as the instrument of her national policy with respect to China. Before the council adjourned, Japan was induced to take an entirely different position. She has now agreed to with-

draw her troops "as soon as possible," to refrain from any action which would provoke further hostilities, and has given her approval to the creation of an international commission to investigate the entire situation.

This formula, taken literally, is weak enough as a definitive solution; but consider the high horse from which Japan has come down! She now acknowledges the right of the league to "interfere." She has withdrawn her demand for the ratification of the treaties at the point of her bayonets. Whatever may happen in the future—and it must be admitted that the future is uncertain—the formal position in which Japan now stands is altogether different from that in which she stood when the powers first confronted her with her own treaty obligations. In signing the final agreement Japan reserved the right to pursue bandits anywhere in Manchuria, but this may be regarded as a face-saving device in view of her claim that she was not really at "war" any of the time, but was only exercising police duty in suppressing banditry and other civil disorders.

Japan has actually withdrawn the main body of her troops into the southern zone where they have a treaty right to be, leaving, to be sure, a garrison in temporary control of each of the strategic centers which the army attacked and captured. But since the council adjourned, the new premier has adopted a conciliatory tone and is telling the world and China that Japan does not want one inch of Manchurian territory! Any fair reading of these facts must result in giving credit to the league for a signal victory —its most creditable success since it came into existence. When we say "league" we mean the league as reinforced by the unentangling, but wholehearted, cooperation of the United States.

The Manchurian crisis was by all odds the most confusing and formidable undertaking in the realm of peace-making which the league has confronted since the war. It was confusing because of the nondescript character of Manchuria itself. A sort of no-man's-land, it belongs titularly to China, but economically more to Russia and Japan than to China. It shelters Russian troops in the north and Japanese troops in the south—in both instances by treaty rights. There was no "invasion" of Manchuria in the sense of crossing the border. Japan could therefore claim that her military operations were in the nature of police duty.

Perhaps this claim would have been plausible had not Japan at the beginning of the league's negotiations demanded political satisfaction from China as a condition of withdrawing her troops. But by asserting this demand Japan exposed to the world and to the league her real purpose. She thereby confessed that she was not merely running down bandits and keeping order, but was deliberately using her military forces to attain her political ends in her relation to China. That is what war is, and no amount of asseveration to the contrary could give it the color of mere police duty.

But Japan, like all the other nations, had solemnly promised not to use war as an instrument of national policy. The council of the league therefore felt justified in demanding, as it adjourned its first sitting in October, that Japan's troops be withdrawn to the southern zone by November 16. It was a bold strategy. As it turned out, it was too bold. For by November 16, when the council reconvened, Japan was defiant, and was advancing her troops farther than ever from their legitimate base. The council thereupon abandoned its attempt to exercise authority and adopted the methods of diplomacy.

It is this shift from authority to diplomacy that the league-haters seized upon as proof of the league's failure. In a sense it was a failure. It disclosed the league's weakness. But the weakness which was disclosed was not the kind of weakness which the cynics assume. They like to read into it a confession of the inoperability of any covenants of peace. "Mere paper defenses against war!" they call such covenants. But the weakness of the league at that decisive moment was not in its pacific covenants, not in the Kellogg pact or the pacific portion of the league's covenant, but in the military portion of the league's covenant.

The old-line league apologists, from President Wilson down, have regarded the military provisions of the covenant, its so-called sanctions, as the very "heart" of the system. The opponents of the league, taking these interpreters at their word, have looked forward to the time when its sanctions would be tested, and have stood ready to exult with glee when articles 10 and 16 failed under the test. That test came in the Manchurian crisis. And the sanctions failed.

Not a single power was willing to apply military sanctions under league authority to coerce Japan. The sanctions failed to operate. Japan knew they would fail. Japan knew that when November 16 came the policy of authority which the council had embarked upon could not be maintained. Her defiance, therefore, was not only safe, but it was good strategy: it brought confusion upon the league in the eyes of the whole world, and thereby increased the plausibility of Japan's cause.

It is amazing that the council of the league could recover from its loss of prestige. That it did recover only enhances the quality of its final success. That it could pass from authority flouted, to diplomacy respected, and eventually effective, is a luminous commentary on the inherent strength of the strictly pacific provisions of the Kellogg pact and the league covenant. It was not these pacific pledges that failed; it was the military pledges of the league's covenant that failed. And it was the military pledges that kept the pacific provisions from operating with promptness and at their full moral power.

The importance of this last statement cannot be overestimated. The sanctions articles of the covenant of the league are not only inherently inoperable, but they keep the pacific provisions of the Kellogg pact from operating at their full moral power—that

is, when the attempt is being made to operate the Kellogg pact within the framework of the league system. This is now obvious. It is the most valuable lesson which the Manchurian incident has taught us.

Let us put it this way. What would have been the most desirable and effective minimum of action for the representatives of the powers sitting in Paris to take? The answer is clear. If, after the exercise of due patience in an attempt to bring Japan to her senses without humiliating her, she still refused to cease using war as an instrument of her national policy, the least the council could have done was to declare Japan guilty of a violation of her solemn pledge and of international law. The council could then have adjourned and left Japan to the consequences of world public opinion. But the council could not pronounce such a verdict, though it was perfectly clear that they wished to do so. They were unanimous in their conviction that Japan was guilty.

Why could not the council take such moral action? Because, the moment the council of the league, acting in its capacity as such, should condemn Japan as guilty, China's representative would be on his feet demanding that the apparatus of sanctions under articles 10 and 16 of the covenant, be immediately brought into play! And he could not have been denied! The only way to deny China's demand was carefully to refrain from pronouncing a judgment on Japan! This the council scrupulously did. It drove the two disputants abreast, so to speak, until it adjourned, keeping officially neutral in its notes and its final formula, unable at any time to abandon the pose of neutrality lest it give China the right to demand the military protection which the covenant provides.

Thus, while the league must be credited, in terms of results, with a great victory for peace, the eyes of all friends of peace and of the league must be opened to the necessity of removing the whole system of sanctions from the covenant. Either that, or when another crisis arises the powers should meet outside the framework of the league, and solely as signatories of the Kellogg pact. In such a capacity they could take prompt and clear-cut moral action without involving sanctions, for there are no military sanctions in the Kellogg pact.

Beautiful Fog of Somehow

EDITOR THE CHRISTIAN CENTURY:

SIR: It has recently been borne in upon my mind that a great deal of loose thinking is wrapped up in a word which, when employed discreetly and not too often, is a very good and useful word. I refer to that indefinite adverb, "somehow," and I submit the matter to your judgment because an editor must be an arbiter both of diction and of ideas.

Now, I argue, it is the business of an adverb of manner to tell *how* something comes to pass. Of course it takes more than an adverb to tell the whole story. Sometimes it takes a book. But if a man is going to explain anything convincingly—whether the power of prayer, or the origin of life, or the working of a radio set—he ought to be very cautious about using a word which inadvertently confesses that he knows nothing about the how of it.

I am more amused than troubled when science tries to bridge the gaps in its knowledge by "somehow," or its equivalent. In fact, it usually prefers another word which implies a somehow. Its favorite is "gradually." The earth gradually took form. Organic forms gradually appeared. Gradually life developed. Physiology gradually acquired mentality, and so, still gradually of course, man came to be.

"Oh yes," I say, "I quite understand that it all happened very gradually, but what made it happen at all, and how did it come about that such unpromising soil produced such a remarkable crop without the planting of any seed at all in it?"

"Why, gradually," my scientific friend replies. "Don't you see that it all occurred so slowly that a visitor coming to this planet once in a thousand years would never have noticed any change between one visit and the next."

"But," I protest, "We know that something was happening, and I want to know how it happened."

"I've told you already," he says. "It happened gradually." And so we go on, getting nowhere by paraphrasing what we have already said. "Gradually" is just the same as "somehow but slowly," and "somehow" is the polite equivalent of "I don't know how."

But I am much more disturbed when preachers and other exponents of the better way lapse into "somehow," because I am for the thing that they are trying to prove and it embarrasses me to hear them defend so weakly a cause which is mine as much as theirs. An occasional use of that term may express only a decent modesty in the presence of mysteries. I do not protest unreasonably against the poet's "somehow good will be the final goal of ill," though it leaves me still lacking a sure foundation for his optimism, and mine.

But when a minister falls back on "somehow" a dozen times in one discourse, it seems a sure sign that his mental processes have been prematurely arrested. God answers prayer "somehow." The man who commits himself unreservedly to a worthy endeavor gains the needed strength "somehow." His failures will lead to victory "somehow." Sacrifice will bring blessings "somehow." All true enough, I think, but not very convincing to those who do not already believe it.

Please join with me, Mr. Editor, in begging your friends to beware of "somehow." To use it once may be modesty. To use it twice is a confession of ignorance. To use it three times is to start more doubts in the inquiring mind than the most emphatic elocution can down.

Yours for banishing "somehow" to the "beautiful isle of somewhere."

QUINTUS QUIZ.

Vachel Lindsay: American Poet

By Llewellyn Jones

WHEN Vachel Lindsay died, at his home in Springfield, Illinois, on December 5, a victim of heart failure at the comparatively early age of fifty-three, America lost her most representative poet. Robinson, Frost, Lindsay, and Robinson Jeffers: the list of our major poets—not counting for the moment the purely lyric poets, such as Edna Millay—is not a great one. Of the men mentioned, Robinson and Frost were greater technicians than Lindsay, but each man worked in a narrower field; while Robinson Jeffers, sharing with Lindsay a certain rebelliousness, is unlike him in that he deliberately seeks to live in an ivory tower.

Lindsay's rebelliousness was not that of the professional rebel, as one might say with only a little injustice to that type, but was the rebelliousness of a Christian finding himself in a pagan country. And it was also the rebelliousness of an artist who finds that people expect him to live in an ivory tower and who refuses to do so. Lindsay's fundamental attitude is that of a natural piety—Christian in him, to be sure, but of the sort which we associate with classical antiquity: a piety toward ancestors and one's hearth and city, as well as toward the Gods. So we find him, without any shame at the incongruity—for he knew that superficially it was one—setting up as a poet and also setting up as a lecturer for the Anti-Saloon league. Probably no other poet who hoped to live by his craft in this scornful age would have dared to do it.

A Primitive Christian

But earlier than that Lindsay had done something even more courageous. He had set up as a primitive Christian and traveled over the country literally begging his way. To quote from an interview:

"I made up my mind I'd be a tramp and a beggar. I expected to have as hard a time that way as I had had in New York and I'll never forget the emancipation that filled my soul when the second man I ever asked gave me a supper and a bed for the night for the simple asking. From that day I was free."

This was after Lindsay had studied art in New York and had failed to get his drawings accepted by editors. After begging, however, he felt that he ought to render a quid pro quo, and so he bound up his first sheaf of poems—they too had been rejected by editors—and gave copies of "Rhymes to Be Traded for Bread" to his hosts and hostesses. He became famous overnight when Miss Monroe published his "General William Booth Enters into Heaven," which within a year or so became the title poem of his first book to bear an eastern publisher's imprint. On the face of it, this poem is a picture of a literal heaven peopled by conventional angels into which the great Salvationist leader enters with his raggle-taggle army after him:

> Walking lepers followed, rank on rank,
> Lurching bravos from the ditches dank,
> Drabs from the alley-ways and drug-fiends pale—
> Minds still passion-ridden, soul-powers frail: . . .
>
> Jesus came out from the court-house door,
> Stretched his hands above the passing poor.
> Booth saw not, but led his queer ones there
> Round and round the mighty court-house square . . .

But that courthouse square is really in Springfield, though as yet it awaits its transmogrification. For Lindsay's religion did not look to a literal heaven, but used its skyey floor as a mirror from which to project his heavenly vision back again to earth. He was a "Campbellite," by sect, but again it was for an earthly reason. His sect did not mean to him a rallying place for whatever religious doctrines the original Campbellites may have preached. It meant to him the personal fellowship with those preachers: a fellowship not with their doctrines but with their heroism:

> O prodigal son, O recreant daughter,
> When broken by the death of a child
> You called for the greybeard Campbellite elder,
> Who spoke as of old in the wild.
> His voice held echoes of the deep woods of Kentucky.
> While the portrait of Campbell emerged from the dark:
> That genius beautiful and great.
> And millennial trumpets poised, half lifted,
> Millennial trumpets that wait . . .

For Lindsay the essence of religion was this personal continuity: something you have inherited by tradition and even by blood. And he too was a millennialist: he would carry on and expand the tradition and mould the future by it. In "The Golden Book of Springfield" and in other prose writings he preached that not only is your personal religion your home town religion, but your only real culture is your home town culture. You may go to Athens to study Greek architecture, to Paris to study painting, but you can only do so profitably if you mean to come back and make Springfield your Athens and your Paris. Real piety, in culture as well as in religion, is rooted in the hearthstone and in the native courthouse square.

Lindsay has sung exotic songs—of Chinese nightingales and of the lotus. But his Chinese nightingale lived in a San Francisco laundry. He has sung of the Congo, but he saw it mirrored in the souls of American Negroes.

Lindsay was literal in his assertion that one's Springfield should be one's Athens. He did go back to his family home. When I once expressed some skepticism regarding the possibility of saving a whole world through such civic regeneration, Lindsay came back at me full tilt: Had I heard, he asked, that the Roman Catholic church had decided to build a cathedral in Springfield? That was the beginning: he had desiderated a cathedral for Springfield and there it

was. Of course it did not yet have a stained glass window for Daniel Boone or for Johnny Appleseed. But Lindsay's dream of Springfield the Golden will not be fulfilled until that or some other cathedral does have such windows.

Jazz—for God's Glory

Lindsay took up every element of American life into his verse and he did not overlook jazz. He deliberately wrote in that rhythm and wrote poems for crowds to recite together. He was true democrat in that he would promote the most despised instruments into voices for the greater glory of God. He even dared to admire some of the most popular actresses of the screen and wrote a book, filled with keen esthetic insight, showing how the technical possibilities of the movie could be used to create an art that should be great as well as democratic. All this was striking, and, as usual, the public attended to that more than to Lindsay's quieter and more intimate ideas and songs. That there should be any incongruity between those two poles of his work is due, of course, to our lack of mental health. We have repressed the child in ourselves and we have repressed the buffoon, just because we are not sure of the man and the serious person. Lindsay moved from one pole to the other without any self-consciousness. But as long as so many of his readers regarded him only as a poetic playboy it may not be amiss to emphasize here the graver and quieter poetry which he has given us.

A number of those poems might almost be grouped as a secular hagiography of America: his poems to Johnny Appleseed, to Lincoln, to John P. Altgeld, for instance, the last being to a man almost of our own day and therefore still condemned by those whose selfish interests he thwarted and still unremembered by those whose cause he had at heart. The poem which begins:

> Sleep softly . . . eagle forgotten . . . under the stone.
> Time has its way with you there, and the clay has its own . . .

is great not only as a poem but as a reminder of where the seeker for American idealism, the seeker for fertilizing inspiration in the struggle for social righteousness, should look.

There is prospect as well as retrospect in these first and last stanzas of "Abraham Lincoln Walks at Midnight":

> It is portentous and a thing of state
> That here at midnight, in our little town
> A mourning figure walks, and will not rest,
> Near the old court-house pacing up and down. . . .
>
> It breaks his heart that kings must murder still,
> That all his hours of travail here for men
> Seem yet in vain. And who will bring white peace
> That he may sleep upon his hill again?

Admiration for persons, in Lindsay, was not, however, confined to heroic persons. Piety implies reverence to the humble as well as to the great. And it sees beneath the inconsequential surface. So we find Lindsay writing a really noble poem to the memory of a man whom most of us remember now only as being fat and amusing—the late John Bunny. The poem is so typical of Lindsay's point of view that I quote it with its introductory note:

> EPITAPH FOR JOHN BUNNY, MOTION-PICTURE COMEDIAN
>
> (In which he is remembered in similitude, by reference to Yorick, the king's jester, who died when Hamlet and Ophelia were children)
>
> Yorick is dead. Boy Hamlet walks forlorn
> Beneath the battlements of Elsinore.
> Where are those oddities and capers now
> That used to "set the table in a roar"?
>
> And do his bauble-bells beyond the clouds
> Ring out, and shake with mirth the planets bright?
> No doubt he brings the blessed dead good cheer,
> But silence broods on Elsinore tonight.
>
> That little elf, Ophelia, eight years old,
> Upon her battered doll's staunch bosom weeps.
> ("O best of men, that wove glad fairy tales.")
> With tear-burned face, at last the darling sleeps.
>
> Hamlet himself could not give cheer or help,
> Though firm and brave, with his boy-face controlled.
> For every game they started out to play
> Yorick invented in the days of old.
>
> The times are out of joint! O curséd spite!
> The noble jester Yorick comes no more.
> And Hamlet hides his tears in boyish pride
> By some lone turret-stair of Elsinore.

Although I have said that Lindsay's public paid more attention to his noisier poems than to his quieter ones, I doubt whether they saw that in some of the noisier and more rollicksome poems—especially those for group chanting—there were quiet as well as noisy intentions. Let the reader turn to the "Booker Washington Trilogy" and he will find a memorial to Booker T. Washington that does not shrink from getting all the sheer funniness out of a southern Negro sermon:

> And the Devil said to Simon Legree:
> "I like your style so wicked and free.
> Come sit and share my throne with me,
> And let us bark and revel."
> And there they sit and gnash their teeth,
> And each one wears a hop-vine wreath.
> They are matching pennies and shooting craps.
> They are playing poker and taking naps.
> And old Legree is fat and fine:
> He eats the fire, he drinks the wine—
> Blood and burning turpentine.

And from that the poem goes on to a serious picture of the millennium of simple faith, and ends in simple words which the author tells us in a marginal note are to be said, "maintaining a certain intention of benediction."

And that poem is typical of all of Lindsay's work and of his life in that it spans in a single gamut all the human values—from those which we not only call comic, but do not take seriously, to those deeply religious ones which even religious people so often wish to segregate from secular life.

[The extracts from Vachel Lindsay's "Collected Poems" are printed by special permission of the Macmillan Company, holders of the copyright.]

Is Jesus Coming?

By H. Emil Brunner

THIS question, which your editor has asked me to answer, would seem to call for a spiritual weather forecast. Is there any likelihood of Jesus coming into vogue again in the near future? As I am not a weather prophet either in the ordinary or in the spiritual sense, I find myself unable to answer. I must even confess that I am not interested, except in a negative way. I hope that "Jesus," as he is understood today, will not only fail to "come," but will completely disappear.

The Christian church—not least in your own country—has in the last decades developed about "Jesus" a dangerous hero-cult which, like all such cults, is bound finally to end in disillusion. What we call "liberal theology" is essentially nothing more nor less than a hero-cult with Jesus as its hero. A certain man who lived long ago, Jesus of Nazareth, by virtue of his extraordinary personality, his morally exemplary life, his religious consciousness or, as we like to say, his religious "genius," has called forth enthusiastic admiration, has been surrounded with mystical refulgence, and as the symbol of the eternal idea—as the philosopher Troeltsch expressed it—has been made the sociological focus of a group culture.

Lost Power of the Liberal "Jesus"

But disillusion has followed close on the heels of this, as it has of every form of hero-worship. Our realistic age cannot take such romanticism seriously and will not tolerate it much longer. The number of those who cleave to this ideal person may still run into the millions but they and their idea have ceased to be impressive to our times. It is futile to claim any decisive or life-determining significance for a man who died almost two thousand years ago. The world today cannot live on the past. Liberal theology and the church which is based on it may continue to exist for a while; but they are no longer a power in the life of the nation or the peoples—as indeed they never really were.

One may of course understand "Jesus" in another sense, thinking of him not primarily as a personality but rather as a teacher of a certain way of life. Here one's concern is not with the person of Jesus of Nazareth but with his "ideals," his "principles." Jesus is only the more or less indifferent exemplar and herald of those ideals. His personality serves to give them currency and value in the world but the ideas or ideals are themselves independent of him. He does not maintain them but they maintain him. It is they that lend him importance and not he them. This conception of Jesus, which dates from the time of the enlightenment—while the former derives rather from the romantic movement—has played a large and variously modified role ever since, and never more than during the last century. The last of these modifications was the social gospel, in which Jesus' "idea" of the coming "kingdom of God" was interpreted as an ethical program for humanity. Idealism of this form, masked as Christianity, still plays a role today—wherever in fact that Jesus is preached as the great reformer of human society and his message taken to be a program for general social reform. One still hears it said that "the principles of Jesus" must be "applied" to our social, political, and economic life.

Idealism No Longer Suffices

But this idealism—which mistakenly calls itself Christian, on the supposed ground that Jesus was the first to proclaim a social program of this sort—has also well nigh lost its power to convince our generation. The men and women who are actually engaged in political or economic life know too well that it is fantastic. There will never be a state governed "according to the principles of Jesus"—for the state in its essence contradicts the idea of love, and love is regarded as Jesus' chief "principle." And there will never be an economic order "organized according to the ideals of Jesus" for the "ideal" of the sermon on the mount is sacrifice, and sacrifice provides no foundation for any system of political economy. One must either divest Jesus' "ideals" and principles of their peculiar radicalism sufficiently to make them "applicable"—and even then such a program of reform remains more than questionable—or affirm the inflexible demands of Jesus and make them, in the eyes of all who know the real world, ridiculous. This idealism, which attempts to master reality with wonderful ideals and principles, has contributed not a little through the years to bringing the gospel of Jesus into serious disrepute. Any church which, misconstruing what Christian faith and discipleship to Jesus really mean, should decide to bind itself to this utopian social program, would in two generations or perhaps sooner be reduced to a protesting rump of visionary fanatics. The social and political world is much too far off from God really to be moved by protests, social programs, principles, and ideals.

The Loss of Reality

This "Jesus" also, after a few years of great expectations of the results of his discovery, is now widely discredited and his influence day by day declining. That this "Jesus" is "coming" is still believed only by the man hopelessly hemmed in by his own idealized obsessions. And one may note without going farther that this Jesus—the object of romantic hero-worship and idealistic ideology—has nothing in common with the Jesus of the Bible save his name.

The world today is tired of ideals and ideas: it longs for realities. It has found out that ideals are

dreams that have no real power to affect the movement of life. In fact, when we get to the bottom of them we find that they are dreams through which man flatters himself, in which he deifies himself. Everyone who has studied the history of idealism knows that I do not exaggerate. Nothing worse could have have befallen the Christian church than to have been carried away by this idealism, confusing her own message with the doctrine of the ideal. She thereby relinquished her stand on the reality on which God established her, and with the loss of this reality she lost also her efficacy.

What the world has need of today is not ideals and ideas: it has enough of those. What it needs is reality. Thanks to principles, systems, and ideologies it has lost touch with reality. What are capitalism or liberalism, socialism or communism, nationalism or imperialism other than ideas in which man so entangles himself that he is no longer able to recognize what he really is? Every "ism," that is, every principle, idea, ideal, is an idol which stands between me and reality, in which I actually worship, in place of God—myself. It is not of these things but of the God of reality that the world has need. Where is he? Who is he? Where is the place that his real self meets my real self? When do we come into a real and not merely an ideal relationship?

Religion Is Paganism

One hears a great many people speaking today of religion. Even theologians have taken up the questionable habit. Religion, however, is an idea of God, a God-ideal, an idol in which man deifies himself. We are experiencing today—right here on the continent of Europe—a true revival of religion. Communism, as well as its opposite, fascism—especially the German type—is a "genuine religion." There can be no doubt of it. The one has a certain relationship with the state-religion of imperial Rome, the other with the vital-religion of the near eastern cults. From which of these are we to expect salvation? Even in America there are new religions; and all—even that of Professor Haydon—have a perfect right to call themselves such. That each one contradicts the other only characterizes them for everybody as belonging to the religious realm. The man who asks for religion receives not one answer but many. The distinguishing feature of the Bible, on the other hand, is that in it it is not religion that is asked for, but the living God himself. Religions are deified principles, ideals, values—which is to say that they are man deifying himself. The man who looks for life in religion looks, in the last analysis, for life in himself. And this is the essence of paganism, old and new—either the pantheistic deification of the world (God is the universe) or the deification of the human self (God is mind).

Over against all this religionizing, in sharp and solitary contrast, one event stands out—the revelation of God in Jesus Christ, as the Bible speaks of it. In this event the central factor is not man, or man's ideas and principles, but God himself; it is not human religion but God's own act. The New Testament announces no principles, but rather the reality of the living God who in Jesus Christ made himself known to the world, and in making himself known saved men from their idolatries, their principles and ideologies, that is, their self-seeking. Nowhere does the New Testament speak of the "person of Jesus"—else the evangelists would have taken pains to write a biography of Jesus. Nowhere does it speak of him as the exemplar of certain ideas, ideals, and social programs; it speaks of the "Messiah," of the "Christ," that is, of the one in whom the Creator of the world reveals himself as its Savior.

The True Jesus

This is the Jesus of the New Testament, Jesus the Christ; it is him alone that Matthew, Mark, and Luke, as well as John and Paul, report. To them he is no religious genius, but a Savior, no founder of a new religion, but one in whom God himself is present among men. He is the window through which we look into the world of God; he is the place at which we find the living God; he is the eternally contemporary Word of God present and alive today, the reality of God in the godless world.

That it is the real God who is revealed in Jesus is made evident by the fact that it is in Jesus that man recognizes his own reality. The Bible calls this reality "sin." We might perhaps best translate this much abused word as "perversion." The world is perverted; and the center and source of all this perversion is the turning away of man from his origin, from the creation-meaning of his existence. Mankind is sick, sick unto death: all perversion is sickness. But at the bottom of this sickness is man's making himself God, his worship of the world, of the universe, or of reason, of values, of himself, instead of God. It is part of his perversion that when he begins to be aware of his sickness he believes he can help himself by ideas, principles, social programs, ethical demands. But the person who comes to know Christ is cured of this idealistic illusion. He knows that the world cannot be saved by human exertion but only by—God himself.

Seeing Man as He Is

Knowledge of Christ alone makes man real. Without it man oscillates between two kinds of falsity: idealistic optimism, which is a belief in the possibility of creating the kingdom of God by human exertion, through the "application of the principles of Jesus;" and cynical pessimism, in which man gives up all hope of himself and believes in nothing so much as nothing. Knowledge of Christ leads to and confirms realistic knowledge in every realm—from psychoanalysis to the most thorough-going criticism of the economic order: the great Christians from Paul and Augustine to Pascal, Dostoyevski, and Kierkegaard were also always great judges of men. They tore from man all his ideological coverings, saw him in

his pitiable nakedness—and yet did not give up hope of the meaning and purpose of human history, because they knew the grace of God. What we need today is this illusionless realism.

Men will be afraid to face the truth about themselves as long as they do not at the same time see the other side: the reality of God. The only man who can bear to look at what he really is is the one who sees himself over against what God really is—the God whom the perverted world does not know and does not reveal, but reveals himself in his "Word," Christ. This Word is as true today as it was two thousand years ago, and in this Word, when it is heard and believed, the living God is as present and real as he was at the time the eleven apostles conquered the Roman world or the monk Luther gave a new direction to European history. It is as true today as it was when Paul said that the gospel of Jesus Christ was a power of God.

Taking Jesus in Earnest

If the Christian church today would believe in this Christ, that is, if those who now call themselves Christians would throw away all their own ideas, ideals, religious creeds, and the like, and only go to meet this living God at the one place where he may be found—in his Word, in his Christ—then events would come to pass in our day greater than those of the early Christian era or the reformation. And these would not be the fantastic "application of the principles of Jesus" to our economic and political life—which is nonsense; but men and women full of holy realism would go about their tasks with a living faith in their Lord and Savior and for that very reason, without programs and ideals, do what it was possible to do in their situation. It is a great delusion to believe that taking Jesus in earnest means regarding him as a teacher of social ethics. To take Jesus in earnest is to believe in him as the Savior of the world and in the power of this belief to do what God gives to be done. No man can sum this up in a program: "brother may not his brother teach" what is the will of God. But the one who stands in real relationship through faith with the living God, he "hears his voice," and daily receives the order of the day from the divine master of all works.

Why will we not pay attention to this Christ? Not because science makes it impossible—any more than chemistry makes it impossible to believe that a painting by Dürer is more than a mass of molecules. Not because Jesus no longer fits into our modern world: he has never fitted into the world; he has always been the stumbling block. The reason we are reluctant to believe in him is because he tears the veil from our face, because he destroys our beautiful illusions about ourselves, because he calls us by the hard name: sinners, perverted. The self-conscious, self-assured American who trusts in his own strength does not like to believe that he is so sick he cannot help himself. The moment he is willing to believe this, the way will be open for Christ and his power. But it will not be open a second before.

A Bank Closes

By Raymond Kresensky

THE bank closed its doors today. Two thousand pairs of eyes read the notice and blinked against reality. Two thousand pairs of feet bore the bodies, stumbling with a new and strange weight, away from the doors. The inspectors came and added up eight hundred thousand in deposits but the doors were closed.

So much paper, men say. Those who deal in stocks and bonds, and so much water; those who speculate, and grow rich on real estate—these smile and say, "So much paper, gentlemen. So much paper." It's all a gamble. He who gets in on the ground floor makes money. He who invests right makes money. To him that hath shall be given. But this is no loss. Eight hundred thousand! So much paper.

Yes, so much paper to these: the broker, the buyer, the actuarian, the realtor, the financier, the middle man and the bold enterpriser. But—to others it is so much muscle, and bone—so much blood, and sweat. So much toil and labor.

Old lady Harrman took in washing. Her finger nails broke on the wash board. Her hands wilted away in suds and hot water. Her back bent over. Her eyes got dim. For that fifty-dollar deposit.

Jackie Mohr wanted to go to school. He worked on the section in the summer. The heat burned him brown till he lost his nordic color for that of the "dago." Jackie Mohr tended furnaces and mowed lawns. He grew strong. But Jackie had no time for reading, study, playing, and the things boys of sixteen enjoy. One hundred and fifty dollars! It was more than paper to him.

Mort Kerrigan kept books at the factory. He worked fifty years and never got more than a day laborer gets. His hands were shaky and his eyes were dim. He couldn't look people in the eye. It beat down his pride—working there year in and year out. It beat out his personality until he was nothing more than a machine. That three thousand dollars—a life's savings! It was more than paper to him.

And Susie Jenkinson, who sold hats—she never had a man in her life. She gave everything she had to her little millinery shop. Money for movies,

dances, clothes, and even bread went into that shop and every one knows the factories could make cheaper and better hats. That four hundred dollars! So much paper?

Today the bank closed its doors, and people walk by silently and dumbly. Occasionally one turns as if to spit against the walls. One shakes his fist at the men inside working over their desks. Another writes a letter to the state's leading newspaper.

But most of them walk home silently, dumbly, nursing within them a fear they cannot describe, a restlessness, a disillusionment, a feeling of helpless insecurity, and a hopelessness that God alone can answer.

BOOKS

The First, the Great, the Only

THEODORE ROOSEVELT, A BIOGRAPHY. *By Henry F. Pringle. Harcourt, Brace & Company,* $5.00.

SUCH a thing as a definitive life of Theodore Roosevelt is inconceivable. The perennial fertility of that field precludes the possibility that any biographer within a century will harvest the last crop. When the last relevant fact has been collected, verified and fitted into its place in the picture, there will still be plenty of room for variant interpretations and evaluations. And when Mr. Roosevelt has become a character in ancient history, the biographers of the now distant future will doubtless take him up again and rewrite his life as writers of today give us new lives of Xerxes and Frederick II and Henry IV. So Mr. Pringle's effort cannot be considered as the last word. It is, however, undoubtedly the most authentic and the most informing word up to date, and also the most complete.

It cannot be fairly said—though doubtless it will be said by Mr. Roosevelt's most devoted admirers—that Mr. Pringle takes an unholy glee in revealing the weaknesses and inconsistencies of his subject. Roosevelt thrived on his inconsistencies and capitalized his weaknesses when he was alive, and there is no reason to think that his memory will be clouded or his real greatness obscured by the record of them now that he is dead. Only a very great man, and one who was also a good and lovable man, could have carried such a load of idiosyncracies and frailties and still command the loyalty of the kind of friends he had and the admiration of the millions for whom he is still the plumed knight of honest government and the people's rights.

The first years of his political career illustrate as well as any his marvelous capacity for making the people who criticized him like him. Mr. Pringle has told this part of the story particularly well. Considered rather queer even for a New York "dude," with a Harvard accent which he consciously flaunted in the ears of his grinning auditors, and probably wearing spats—though the record is silent on that point—he interrupted his law course to become a member of the New York legislature at twenty-three, and within a year was the leader of his party in the lower house and its candidate for speaker. He had little sympathy with labor at that time, and gave only half-hearted support to civil service reform, which later became his first great enthusiasm. He opposed limiting the working day of street-car employes to twelve hours—a "purely socialistic" measure; opposed raising the pay of New York firemen to $1,200 a year; opposed pensions for teachers; opposed abolishing contract labor for prisoners as "maudlin sympathy for convicts." At twenty-eight, as candidate for mayor of New York, his only solution for the problems of labor was "steady, individual self-help." He denounced Blaine for all sorts of high crimes and misdemeanors and opposed him in the convention, but supported him on the stump. And at the same time he was acquiring, and earning too, a reputation as a reformer.

Roosevelt's jingoism and imperialism at the time of the Spanish-American war had a long background. In that, at least, he was consistent. In 1886 he had wanted to organize his Medora ranch hands and other cowboys into a cavalry regiment against Mexico. In 1892 his wife called him "the Chilean volunteer" and teased him about his ambition to lead a cavalry charge to wipe out an insult to our flag in the South American republic. In 1894 he wanted to annex Hawaii at once and build a navy big enough to meet the Japanese peril. In 1895 he was eager for war with Great Britain over the Venezuela question, and to settle that question in Canada by conquering and annexing it. In December of that year, when that bright hope had faded, looking rather vaguely around the horizon for possible trouble, he wrote to Lodge, "This country needs a war."

These follies were part of the load which his reputation must bear. There is no explaining them away. But in spite of these and other heavy liabilities, his memory is still solvent. It is more than likely that the good he did will live after him, and that the evil will be interred with his bones. Mr. Pringle has done a great piece of historical and biographical work, as nearly dispassionate as any life of Roosevelt can be now, based on solid research, documented paragraph by paragraph by specific reference to sources, and couched in a style that makes it easier to read on than to lay the book down. I think he errs in one minor point of opinion when he says that Altgeld "would have vanished from memory except for a poem by Vachel Lindsay."

W. E. GARRISON.

What Will the Legion Do to America?

KING LEGION. *By Marcus Duffield. Jonathan Cape & Harrison Smith,* $3.00.

NOT long ago I wrote an article in which I ventured the opinion that the American Legion, having tasted power in forcing its will on congress, was embarking on a course of political action which might easily make it a menace to national progress and our most worthy institutions. The article, which was based on observation of only a single national convention of the legion, naturally drew some criticism from legionnaires. Those criticisms—fair-spirited as most of them were—failed to convince me that I had been mistaken in my analysis. Now, after reading Mr. Duffield's book, I know that I wasn't.

I do not know what the legion will do about this book. If precedent is a guide, it will probably attempt to sweep it out of court as an "attack on the ex-service men." Mrs. Donald Macrae, jr., president of the legion auxiliary in 1930, showed the spirit in which legionnaires have been apt to meet any criticism when she said, "Here in America we say, 'Our legion

can do no wrong. Long live the American Legion!' " But Mr. Duffield is not dealing in covert innuendoes or vague aspersions. He gives more than three hundred pages of detailed facts—names, dates, places, direct quotations. His contention is that the resulting evidence shows the legion to be an organization out to run the country, and to run it in the interest of a conception of national policy both bellicose and outworn.

Mr. Duffield has had access to all the official documents. He begins with the organization of the legion, and quotes from the congressional debates the late Champ Clark's exceedingly significant hint of the part which the army general staff played in bringing this to pass. He traces in detail, and with much justified humor, the development from the time when the legion wrote into its constitution the prohibition against political action up to the point at which it jumped into politics up to its neck. He shows how the legion lobby—the envy of all other special interests—was built up at Washington, and tells of its success in overriding three presidential vetoes, and scaring the everlasting daylights out of most congressmen. "It must be recognized," the legislative committee (lobby) once told a legion national convention, "that congress does not lead in settling questions of public, political or economic policy. . . . Legislation is literally made outside the halls of congress by groups of persons interested in legislation, mainly with economic motives, and the deliberating process within congress constitutes a sort of formal ratification."

The relation of the legion to the super-preparedness campaign, to the red-hunting activities of the D. A. R. and the various professional patrioteers, its attempts to muzzle all other points of view, its growing anger against the churches, its devotion to the R. O. T. C. and to the idea of a universal military draft, and its opposition to the various peace conferences and to the naval reduction treaties are presented in detail. It is startling to find in how many instances the "demands" which are railroaded through national conventions made up of delegates who vote for committee recommendations en bloc originate with small subcommittees almost entirely composed of generals, colonels, admirals and war and navy department officials.

In many respects the most melancholy chapter is that which deals with the relation of the legion to international peace. Legionnaires honestly believe that they are 100 per cent desirous of peace, and the promotion of peace has an honorable place in their statement of objectives. But Mr. Duffield shows how this genuine desire for peace has become more and more involved with demands for super-armament, fears of bolshevism, suspicion of pacifists, and ridicule for peace efforts until the actual influence of the legion has come down completely on the side of war preparation, and even the effort to keep alive a semblance of peace interest has almost disappeared. "We have not been able," the Montana department reported to headquarters when an effort was made to revive peace promotion, "to secure speakers on international questions without being suspicious of the source and we have not encouraged these."

If the thousands of sincere, but hitherto inarticulate, legionnaires who are genuinely devoted to peace and to the preservation of America's highest traditions should read Mr. Duffield's book, there would be cause for consternation among the men at the top who are making a career out of being there. For the picture given by Mr. Duffield's compilation of facts is of a huge and immensely powerful machine, the majority of whose members have no appreciation of the dangerous and selfish nature of the purposes of their leaders. P. H.

Books in Brief

THE BOYS' LIFE OF WASHINGTON. *By Helen Nicolay. The Century Company,* $2.50.

For boys—or anybody. Brief enough to make a unified impression, and simple in style but not painfully so. The author has utilized the more recent studies of Washington and, without attempting to liquidate his reputation, makes him not an inhuman paragon of all the virtues but a great and admirable character with enough redeeming limitations to make him believable.

THE LEWIS CARROLL BOOK. *Edited by Richard Herrick. Lincoln MacVeagh, the Dial Press,* $3.00.

Here are the complete works of Lewis Carroll—not, of course, the complete works of the mathematician, Charles L. Dodgson. Besides "Alice in Wonderland" and "Through the Looking-glass," here are "The Hunting of the Snark" and "The Tangled Tale"—both familiar by name but rather hard to find in print—and "Phantasmagoria" and a lot of miscellaneous and delectable nonsense culled from Lewis Carroll's letters to children, with the original pictures by Sir John Tenniel and others by John Holiday. This is the number one top children's book of the season.

THE TRAVELS OF MARCO POLO. CASUALS OF THE SEA, *by William McFee. Modern Library,* 95 *cents each.*

The reviewer of new books might be excused for passing over Marco Polo, the Venetian, whose record of his twenty-six years of residence and travel in the far east has been on the market for something like six hundred years. But a new edition, cheap and handy and with a good introduction by Michael Komroff, gives opportunity for mentioning him. Marco seems in many ways more like a contemporary traveler than a medieval figure. He was not half the liar that he was long supposed to be, and his narrative was the first great travel-book in all the world's literature. "Casuals of the Sea" was first published sixteen years ago. Its author is a marine engineer by profession and a writer by the grace of God. Both of these classics are worthy of a place in the distinguished company of the Modern Library.

MR. GLADSTONE. *By Walter Phelps Hall. W. W. Norton & Company,* $3.00.

The life of Gladstone is the political history of England from 1833 to 1894. Victorian England had more colorful figures—Disraeli. It had more consistent liberals—John Bright. But none so solid, so massive, so Victorian. Mr. Hall does not tell an uncritical hero-tale, but gives an objective history and a judicious estimate. He realizes that Gladstone was afflicted with wordiness. "Formulas were his stock in trade." He was outgeneraled by Disraeli. He was disturbed for the safety of religion when the lord chancellor dismissed the case against two of the clerical authors of "Essays and Reviews" who had been "haled into court, one for casting doubt upon the inspiration of the Bible, the other for impugning the eternity of punishment for the wicked." He was an impressive orator but a dull writer. "The magic of his voice aroused enthusiasm, but his pen was devoid of genius." The thing that stands out, now that Gladstone has been dead for a generation, is that he was not only a great statesman but also a great moral force.

WELLINGTON. *By Philip Guedalla. Harper & Brothers,* $4.00.

It is strange to what an extent the knowledge of a man who absolutely dominated Britain between the year of his victory at Waterloo, 1815, and the year of his death, 1852, has died

out. Aside from the fact that he *did* win at Waterloo, and perhaps from the fact that he had won in the peninsula before that, what does the average modern know of "the duke"? Yet, as Mr. Guedalla makes clear in this triumphant biography, Wellington is by any test one of the really great of modern history. He had the seeds of greatness in him when, as Colonel Arthur Wesley, he first sailed for India. That is shown by the range of the library which he took with him. His mind expanded with his power. And even when, as the unbending tory statesman, he faced the yeasty popular uprisings of the reform years, he was just as great, even though there were times when he was not as right. It is one of the distinctions of Mr. Guedalla's biography that it sees Waterloo only as a central incident in an amazing career, of which the part that came after the battle was of more importance to history than the battle itself. And the measure of Wellington's greatness is best suggested by the comparison between the wisdom with which he, having the making of a general peace in his hands, proceeded, as compared with the folly of Versailles more than a hundred years later.

CORRESPONDENCE

Senator Borah's Impeachment of Armaments

EDITOR THE CHRISTIAN CENTURY:

SIR: Senator Borah's message to the recent great international disarmament meeting in Paris was not heard there. The radio did not work, and the disgraceful tumult there drowned every speaker. But our own people got the address, and Paris and Europe will get it. It was fundamentally imperative for all. Seldom has more truth necessary for the time been compacted in brief compass, and certain passages in it should be echoed and re-echoed throughout the country. Mr. Borah struck at the outset at the folly of basing security simply upon armaments. He said, "The first line of defense for every nation is not the navy nor the army, but the well-being, contentment and happiness of loyal citizens," and he showed how the present system is destroying well-being and happiness.

"When the disarmament conference meets at Geneva in February, there will be in the leading nations of the world fifteen to twenty million men and women unemployed. If we include dependants, some forty to fifty million men, women and children will be facing hunger and nakedness. One of the great causes of this intolerable situation is the ever-increasing burden of armaments. While millions are on the verge of starvation, growing restless and ugly, nearly $5,000,000,000 is being expended annually for armaments; from 80 to 85 per cent of all taxes go for war purposes. This is another name for slow but inevitable suicide."

Mr. Borah emphasized with power, as Lord Cecil is doing in England, that all this is in direct violation of the pledge of the Versailles treaty. This treaty, as no one should forget, in cutting down Germany's army to 100,000 men, distinctly declared that this was to be regarded as preliminary to similar reduction by the other powers. M. Clemenceau, the head of the Paris peace commission, reaffirmed this in a solemn public address, declaring that the fulfillment of the pledge would be a paramount concern of the League of Nations. Yet Mr. Borah justly stresses the fact that the provision had been applied "only to the defeated nations. The pledge in the peace treaties goes unredeemed. Instead of being reduced, armaments have been increased to an alarming extent. Thirteen years have passed, and the burden is gr[illegible] than ever before in time of peace, and the cause become enm[illegible]ned in stifling technicalities and made the plaything of politics."

The gross violation of the pledge to Germany lies at the bottom of the Hitler movement in Germany, every day becoming more menacing, for which the recreant outside nations must themselves bear the responsibility. France and other nations are as strongly armed and fortified as before the war. Our own absolutely secure nation is spending more for preparedness for war, as the President frankly tells us, than any other nation in the world, and at this moment the crazy Navy league is belaboring the President in his effort for decent economy, a sensible budget and a rational standard of defense. The thought and conscience of the country and the world will be grateful to Senator Borah for his strong and righteous rebuke to all this insanity. His timely and urgent word is a clarion call to the heart and mind of the nation.

Senator Borah sees only one way out, and that is by appeal to the people. He thinks that the governments are timid, and when they meet as a body to deal with disarmament they temporize, compromise and fail. The London naval conference last year furnished startling and sad confirmation of his view. It was convened with the distinct pledge that the Briand-Kellogg pact should be made the basis of its proceedings, but when it got together this was absolutely ignored from first to last. The peace cause, says Mr. Borah, is "the cause of civilization," and the only hope for it lies in an "aroused, well-organized and well-directed public opinion." If anything is to be accomplished at the Geneva disarmament conference in February, it will be "because the public is using the lash; the governments will do nothing unless driven by public opinion, a public opinion vibrant with zeal and spurred by an indignation commensurate with the present injustice."

It seems to me that Senator Borah has given the peace party a clear program for the next two months; and his appeal to the people is a commanding summons. There is much on the horizon that might well discourage timid souls on the eve of the Geneva conference. The outburst of the jingo mob at the Paris disarmament meeting revealed, as still more the easy condonation of it by so large a section of the Paris press, how deeply entrenched a bigoted and narrow nationalism still is in France. Hitlerism in Germany is of the same order. The Manchurian collision is disturbing and untimely. The path of justice and progress is never smooth; and the present hour especially has no place for cowards and doubters, but only for the fearless and the faithful. Never was there a time when there was stronger demand than now on the worker for world law and order for vision, resolution and compact cooperation.

Boston. EDWIN D. MEAD.

Whence Comes Unity?

EDITOR THE CHRISTIAN CENTURY:

SIR: In The Christian Century for Nov. 18, I find news of a world congress of Old Catholics, held recently in Vienna. In this congress were also delegates from the Anglican and Orthodox churches. There are evidences that these churches, especially the Anglican and Orthodox churches, are drawing more closely together. Certainly efforts have been made in this direction, especially by Anglo-catholics. It is a sign of the times. But the fraternizing of the hierarchy of the Orthodox churches with the leaders of the Anglo-catholic wing, especially of Anglicanism and American Episcopalianism, and their mutual recognition, which have been accorded so much publicity, may give a wrong impression, I think, of the attitude of the rank and file of the priesthood and of the more intelligent section of the laity in the Orthodox and other eastern churches. This opinion is based upon a residence of more than five years in near east countries.

The movement in the direction of mutual recognition, and even towards a nearer relationship, has been furthered chiefly by the higher clergy, by those vested with high episcopal power,

XUM

by those who not only have power, but also too often the "will to power," which, I fear, is in part responsible for the oligarchical principle in ecclesiasticism. It would be ungracious to be opposed to all these efforts, but they appear to promise little for the general cause of church unity or Christian fellowship.

The special point, however, which I wish to make is that prevailingly the more forward looking priests whom I have known —and I have known many of them—are more sympathetic with evangelical Protestantism in the west than with Anglo-catholicism. This is true generally also of the best informed Orthodox laymen. They are increasingly skeptical of the value of rigid authoritarianism and of ancient high ritual. They do not believe that these point "the way out." They are influenced in this direction by all that has been happening in recent years.

Another considerable influence has been that of the schools and colleges sponsored by some of the evangelical Protestant churches of the west. A considerable number of priests have been educated in these missionary institutions, enough of them to exert a large leavening influence especially upon the preaching of the younger priests. I recall that the Anglican bishop of Gibraltar, whose diocese compasses much of the territory bordering the Mediterranean, was invited to preach in the pulpit of the Greek cathedral in Smyrna by Archbishop Chupostom, who gave up his life in the Smyrna disaster of 1922. Thinking doubtless to put himself en rapport with the archbishop and with his Orthodox audience, the bishop arrayed himself in vestments that rivaled those of the metropolitan himself. The effect was the reverse of what he supposed. As an Orthodox layman said to me: "This isn't what we need."

Archbishop Chupostom, by the way, invited not only English bishops, but also evangelical Protestant ministers, and even laymen, to preach from his cathedral pulpit. He was an untiring advocate of Christian fellowship and unity in their broadest sense.

I am not writing this in any spirit of unfriendliness towards Anglicanism on either side of the water, though I confess to little admiration for the sort of ecclesiastical hierarchy which too often is the expression of the love of power and the will of power. Like many non-Episcopalians I have a real affection for "the church" and its services. I am simply not hopeful of good results for church unity, in which I strongly believe, from what seem to be narrowly sectarian efforts in the direction of such unity sponsored by bishops, archbishops, metropolitans, patriarchs —and all the hierarchical hosts.

South Bridgeton, Maine. E. W. RANKIN.

Acta Sanctorum

EDITOR THE CHRISTIAN CENTURY:

SIR: "Belief in the state as a religion," said Lord Hugh Cecil in the house of commons, "is barren and degrading." Yet this is now the official doctrine of the United States, by a 5 to 4 decision of the justices of the supreme court. Probably the five justices who voted against freedom of conscience as to war have not read Principal Graham's "Conscription and Conscience," describing the workings-out of conscription in England, nor Edward N. Wright's more recent book on "Conscientious Objectors in the Civil War." Probably these same five are not aware to what lengths oppression of conscience has gone, and may go, at the hands of ignorant and intolerant officers and soldiers, an oppression the more odious as these victims of a supposed necessity are, by their own principles, unable to resist by force.

Congress should certainly move promptly to counteract this 5 to 4 decision, in a country dedicated, from the beginning, to freedom of conscience. Meantime, thoughtful and enlightened people may well ponder the case of the late Henry Goldey, of Wisbech, near Cambridge, England. The facts are vouched for by Principal J. W. Graham, of Cambridge:

"As a conscientious objector in war-time, he was kicked about like a football by soldiers in a guard-room. These were brought in there drunk. His ribs were damaged and a lung wounded; but he refused to incriminate anybody when a row of soldiers were drawn up for his identification. Poor medical treatment in prison followed; and now he has died, all these years afterward, of cancer induced by that wound, after a year's painful illness. When released from prison he postponed his marriage, to go to famine relief in Russia, where he managed a home for rickety children, going through a Russian winter in a ruined building with broken doors and windows. . . . I saw him during his illness, uncomplaining, his wife says. Amid the racking cough, his eyes were the gates to his beautiful soul. . . . The lives of the saints have been food for the church; but, as they become more remote, they become too much simplified and crystalized. The human touches, the weaker moments, get left out. So let us value the modern ones. I attended the funeral of a saint last week."

University of Chicago. THOMAS A. JENKINS.

The First Nomination

EDITOR THE CHRISTIAN CENTURY:

SIR: While the readers of our splendid Christian Century are considering such important questions as unemployment, world peace, church union, etc., I wonder if they realize that the next presidential election is not so very far away? Now it seems to me that the very best time to study possible candidates for public office is before the start of the campaign, because after it has once begun the candidates become so enshrouded in the political haze of propaganda and conflicting arguments that it is extremely difficult to make a wise and thoroughly sound choice. If we, the liberals of America, are not satisfied with the way things are being done; if we really believe in a constructive program of world peace and cooperation; if we want our international relations placed once more on that high plane where they were maintained by "that great lover of mankind," Woodrow Wilson, then the time to do something about it is now, before the candidates are nominated by the conventions.

With this in mind I believe that we should give careful consideration to a man of whom we, as Americans, are justly proud; a man whom we as liberals should be proud to stand behind. This man first came into prominence as mayor of Cleveland and later gained a worldwide reputation through his splendid work as secretary of war in the Wilson cabinet. He also served as a member of the Wickersham commission and recently has been giving a number of addresses before large audiences in all parts of the country. Doubtless many people heard the broadcast of his recent address before the Boston chamber of commerce when a record crowd was present. With perfect enunciation and in a clear and forceful manner he gave a splendid address, which not only showed him to be a clear and profound thinker, but which left no doubt in the minds of his listeners as to where he stood on most of the leading topics of the day. This man is Newton D. Baker.

The trouble with too many liberals is, it seems to me, that they do a lot of talking about world peace, international cooperation, and the like, and then when they come to choose a man for the highest office in the gift of the people they are apt to select somebody who, while he may be an excellent person, is neither a real progressive nor a real leader as President. And the crying need of our nation at this time is *real constructive leadership;* the kind of leadership which Roosevelt and Wilson gave to us.

So let us consider well those men in our country who seem to us best fitted for that great office, and let us consider carefully Newton D. Baker, who seems to many of us to be the new hope of liberalism in America. And let's do something about it *now.*

East Braintree, Mass. RICHARD K. EATON.

There's Considerable History in That "Inexcusable Atrocity"

EDITOR THE CHRISTIAN CENTURY:

SIR: In reading the various hypothetical Thanksgiving proclamations in your issue of Nov. 18, another cause for gratitude occurred to me. Neither the editor nor the President was guilty of using that inexcusable atrocity, "these United States."

Waukegan, Ill. E. M. GOODWIN.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Seek Recall of Atlanta's Mayor

Adoption of Wet Stand Arouses Wrath of Church Leaders—Unite Two Congregational Churches

(*Correspondence from Atlanta*)

ATLANTA, Dec. 10.—The editor of an Augusta paper, and other editorial writers, have expressed sympathy for Atlanta in the conduct of her mayor and profound gratitude that the incumbent does not preside over their respective communities. The reason is found in the general conduct of his honor. Mayor James L. Key seems to like certain things that make him increasingly obnoxious to multitudes of citizens of the metropolis. He is charged with liking publicity best of all, which may be responsible for other things. He does seem to like plenty of excitement and is not lacking in the knack of stirring it up.

Elected mayor as a dry, he turned about and began a crusade against the 18th amendment with bitter denunciations of the law and general charges of its breakdown. This made the drys mad and a recall movement was launched which is still in progress. After thus breaking the ice and finding the water good—or the wine as the case may have been, for the mayor was having dinner in Paris when he first launched his attack on prohibition as the "most corrupting thing" in American life—he has lost no chance to flay the laws and ridicule those who support them. He insists that hired bigots are back of it all. He traces nearly all crime to prohibition and is now preaching that the depression can be cured through repeal.

Naturally there has been a reaction. The mayor was ousted from a position as teacher of a Bible class in Grace Methodist church, which he had held for many years. Some members of the class withdrew and started a downtown class in a theater. Here the fiery mayor teaches his doctrines. These consist mainly in attacking prohibition as the incubator of evils, the Methodist Episcopal church and her "political bishops," and religious bigotry as defined by his honor.

Mayor Key drew the fire of the evangelical preachers recently in advocating Sunday movies for the benefit of the unemployed. The preachers see the project as a thinly disguised move to break down the traditional closed Sunday in Atlanta and expressed themselves in strong resolutions. The Rev. J. Sprole Lyons, pastor of the First Presbyterian church, declared that the mayor seemed to be wholly without moral sensitiveness. President Harvey W. Cox of Emory university (Methodist) called the mayor a "backsliding Methodist." The mayor seems to become more confirmed in his antagonism with each skirmish.

* * * *

Close Cooperation Between Labor and the Church

Organized labor in Atlanta is strongly allied with the religious and social service movements of the city. There appears to be no line of cleavage between labor and the churches here such as has threatened other sections. A. Steve Nance, secretary of organized labor forces in Atlanta, is an active officer of the Christian council (interdenominational body acting for all evangelicals) and strong advocate of labor's participation in the program of the churches.

* * * *

Sam Small Passes

The press of the country at large took cognizance of the passing of Dr. Samuel White Small, evangelist and veteran political writer, here on Nov. 21. His was truly a picturesque career from the time of his unusual conversion as a newspaper reporter in a revival meeting led by Sam Jones until its calm close on a cot at the Veterans' hospital here. Dr. Small was an associate editor of the Atlanta Constitution and a widely read political commentator, as well as a lecturer in great demand until the time of his death. Dr. Small was buried with military honors, as a confederate soldier, in Arlington cemetery.

* * * *

Hoke Smith Is Dead

Ex-senator Hoke Smith, militant figure in Georgia's political history for half a century, twice governor and a member of President Cleveland's cabinet, died at his home here on Nov. 27. Senator Smith was a devout Presbyterian layman, a charter member of North Avenue Presbyterian church and the first superintendent of the Sunday school. In spite of a most unusual life of public service and political conquest of a national and international scope, his deepest interests were always local.

* * * *

Congregationalists Unite

Two Congregational churches, which grew out of a split in the old Central Congregational church, were united recently when the members of the Old Central church and the United church merged their forces under the name Congregational Christian church, with Dr. William T. McElveen as minister.

* * *

A Radio Church

Rev. D. Witherspoon Dodge, former pastor of Central Congregational church, is experimenting with what he calls a "radio church." Services are broadcast over station WGST every Sunday morning and all who listen in are considered members.

A. D. MONCRIEF, JR.

Gotham Raises Relief Fund

Unemployment Needs Still Beyond Ability of Private Charity—Luncheon for Dr. Charles H. Parkhurst

(*Correspondence from New York*)

NEW YORK, Dec. 12.—The goal of $18,000,000 set by the Gibson committee for unemployment relief has been reached and exceeded by several thousand dollars. This is most pleasing, but such real success in reaching the quota only serves to emphasize the fact that private charity cannot cope with this appalling situation. The city authorities estimate that there are one million idle in the city. All the regular relief agencies are being taxed far beyond their powers. Some 110,000 heads of families have now been registered and less than 30,000 of these have as yet been given jobs. The winter will be far along before all the 110,000 can even be investigated, to say nothing of being placed in jobs. Moreover, a simple calculation will show how impossible it will be to give all the 110,000 jobs for three days a week, for the balance of the winter, even were all the money raised available for that purpose, which is far from being the case. And this is taking note only of the heads of families. No plans are drafted for giving employment to single men. Apparently the only solution of their problem is to enter the married state. The executives of the emergency work bureau are working heroically and under tremendous difficulties but the task is an impossible one for private charity.

* * *

The Brooklyn Edison Company And the Clergy

Readers of this column will recall mention made in previous issues of the labor trouble at the Brooklyn Edison plant and the part of the clergy in it. The assault upon the Rev. Eliot White and others has resulted in some court cases but nothing definite has as yet developed in the legal realm. The president of the company has, however, been making various statements to the papers attacking Dr. White, the Rev. David M. Cory (also beaten up some weeks ago by thugs while distributing literature at the plant) and the Rev. Bradford Young. Mr. Young is associate pastor of the church to which President Sloan belongs and in protest Mr. Sloan has cancelled a large subscription to the church.

* * *

Luncheon in Honor of Dr. Parkhurst

Former days in the fight against corruption in New York are recalled by notices of a luncheon to be given this coming Monday in honor of Dr. Charles H.

Parkhurst. This luncheon is tendered by the clergy association of New York and neighborhood and will be held in the Riverside church. Twenty-five or thirty years ago Dr. Parkhurst was nationally known as the boldest preacher in this city, for he took his life in his hands and went into some of the worst dives of the city in order to have evidence on which to base his campaign for honesty and decency. Dr. Parkhurst is now seldom seen in public as he is well past even the four score years allotted by scripture to those of great strength.

* * *

Actors' Equity Association Vetoes Sunday Theaters

The drive for Sunday performances in the field of legitimate drama struck a snag in the Actors' Equity association. This organization of actors by a decisive vote refused to entertain the suggestion of the managers that Sunday shows be permitted. The officials of the Sabbath organizations are naturally much gratified at the action of the actors but the producers just as naturally are incensed. The drive for Sunday theaters comes at this time because of the tremendous amount of unemployment in the theatrical world. Much as we sympathize with the stand of the actors in this matter it seems an anomolous legal situation which permits Sunday movies and not legitimate productions. We would wish to see both forbidden. Here too there is need of the single standard.

* * *

New Lutheran Church Dedicated

The Lutherans have just dedicated a new church on Staten island at the corner of Jefferson boulevard and Lamont avenue, Annadale. It is called the Messiah Lutheran church and an unusual feature is the altar piece which is a wood carving of the Last Supper, the work of some of the Oberammergau Passion players.

* * *

Maccabean Festival at Madison Square Garden

Observance of Chakunah, the Jewish feast of lights, is ending this evening with a Maccabean festival at Madison Square garden. A cablegram has been received by Louis Lipsky, president of the New York Zionist region, from Dr. Chaim Weizmann, world Zionist leader, commending the celebration of this Maccabean festival and regretting his inability to be present.

* * *

First Magyar Presbyterian Church Celebrates

The first Magyar Presbyterian church, which for 25 years has been ministering to thousands of Hungarians in this city will hold its silver jubilee tomorrow. It was organized by Rev. Ladislaus Harsanyi with the support and cooperation of the church extension committee of the New York presbytery and has done excellent work among our Hungarian Americans. Mr. Harsanyi is still the pastor and his influence among his former fellow countrymen is city wide. The last two years have been exceedingly difficult for him, for no group of people has been hit harder by the unemployment crisis than the members of his church.

EDMUND B. CHAFFEE.

Review Home Missions Program

Findings of Washington Conference Interpreted by Council in Seattle and Portland Gatherings

(Correspondence from Pacific Northwest)

PORTLAND, ORE., Dec. 11.—Duplex gatherings sponsored by the Home Missions council and by the Federal council's commission on marriage and the home have just been held at Seattle and Portland. Probably these cities will not have the privilege of enjoying any programs of comparable excellence during this church year. The home missions group, led by Dr. W. R. King, sought to re-orient local thinking to accord with the conclusions reached by the North American home missions congress at Washington a year ago. Dr. King was assisted by E. D. Kohlstedt, M. A. Dawber, E. M. Halliday, and H. N. Morse. All these men have frequently visited this section and know its problems well. Mr. Morse gave the results of some surveys which have been recently prosecuted in these parts by J. R. Hargreaves. Miss Adella J. Ballard, the western supervisor of migrant work for the council of women for home missions, gave a thrilling account of actual achievements in that field. Local ministers entered heartily into the discussions. Church cooperation confronts sizable difficulties in the Pacific northwest, but these meetings registered progress.

Dr. Worth M. Tippy was assisted in his presentation of the modern marriage situation by Dr. Paul Popenoe and Mrs. Clara Burrell Eubanks. This section appealed to young people and to women as well as ministers.

At the close of the Portland meeting, actions were taken requesting a pastors' conference again next year; endorsing the proposal for a summer school for town and country pastors at Oregon state college next summer; and urging the churchmen of Oregon to join those of Washington in securing the enactment of "three-day marriage" laws similar to those now in effect in Idaho and California. The accruing social gain would far outweigh the personal loss of certain "marrying parsons," who are not entitled to consideration any way.

* * *

Religion in College

The 20,000 college students in the Pacific northwest are well on the way toward having adequate opportunity for instruction in religion, and in most cases the courses receive academic credit. The movement began at the University of Montana some years ago. The University of Idaho (with courses given by Mormons) and Oregon state college were next in order. This year classes were begun at Washington state college and the University of Idaho (the Idaho Institute of Christian Education, sponsored by numerous Protestant churches). With credit courses as the ultimate objective, non-credit courses were also inaugurated at the University of Washington and a lecture course at Montana state college. Similar plans for the University of Oregon are temporarily in abeyance.

In all cases high scholastic standards are maintained, no public funds are used, and the approach is interdenominational. Educators have been fully as eager as churchmen to see these privileges provided. The pastoral care of college students remains a denominational responsibility which for the most part is being creditably met. A significant by-product of these activities is the constant improvement in the facilities for the religious instruction and care of students at church colleges.

* * *

And So Forth

Seattle and Spokane filled their community chests as usual. Portland succeeded this year for the first time, and now, under the leadership of the City club, it is seeking to make Christmas giving more sensible and unified.

The Lutheran churches of Portland held a great union meeting on Reformation Sunday, at which President E. Pihlblad, of Bethany college, Lindsborg, Kansas, gave an address on "The Message of Luther to This Modern Age."

The First Congregational church, Portland, under the leadership of Dr. Raymond B. Walker, is having Sunday evening seminars, which are attracting considerable interest. Six evenings were given to a consideration of "our changing economic order."

Dr. Thomas J. Villers, pastor of the First Baptist church, Portland, has announced his resignation to take effect next spring upon the completion of a ten years' ministry at this important center.

EDWARD LAIRD MILLS.

Death of Dr. David R. Breed, Presbyterian Educator

Rev. David R. Breed, for the past 30 years professor of homiletics at Western theological seminary, Pittsburgh, died Dec. 10 in a hospital at Albuquerque, N. M., at 83 years of age. Between the years 1870 and 1898, Dr. Breed was a pastor of Presbyterian churches in St. Paul, Chicago and Pittsburgh. Several books came from his pen, among them "History of the Preparation of the World for Christ" and "More Light." Dr. Breed was at one time president of the Academy of Science and Art at Pittsburgh.

Nebraska Pastors to Hold Second Convocation

Sponsored by the Nebraska Council of Christian education, the second Nebraska ministers' convocation, interdenominational meeting for ministers and laymen, will be held at First Presbyterian church, Hastings, Jan. 11-13, 1932. Phillips E. Osgood, of St. Mark's church, Minneapolis, Roy L. Smith, formerly of Minneapolis, Hugh Magill and Roy B. Guild of Chicago, and G. W. Rosenlof of the state department of public instruction will give addresses. Clark M. Eichelberger, executive secretary of the League of Nations association, will speak on the coming disarmament conference.

XUM

Philadelphia Is Host to Council

Dr. Jefferson Sees Stormy Weather Ahead for Churches—Stewardship Leaders Also Hold Annual Session

(Correspondence from Philadelphia)

PHILADELPHIA, Dec. 10—Like a Christmas herald, proclaiming in the first week of Advent—"Prepare ye the way of the Lord"—came the annual meeting of the executive committee of the Federal Council of the Churches of Christ in America, Dec. 2-4, at Philadelphia, where at the Academy of Music in 1908 the council was organized. The federation of churches (Dr. E. A. E. Palmquist, secretary) was host. Meetings were held in the Arch Street Presbyterian, Arch Street Methodist, and First Baptist churches. Chairman George W. Richards, Reformed church historian, of Lancaster, Pa., presided.

After a quarter of a century of cooperative service the voice of unity sounded forth in the wilderness of today's confusion and division. Here was an impressive witness, by the 195 leaders assembled together from 26 large and small denominations, of that will to share and lead more directly in creative processes making for spiritual comprehensiveness and unity. "Just as we must proceed step by step delicately toward the goal of church unity, so must we proceed step by step toward the goal of world unity." Thus spoke Prof. William Adams Brown. He was reporting on the proposed world conference on Christian life and work, following up the Stockholm conference of 1925, with one tentatively suggested for London in 1935, to develop a permanent world organization of churches for cooperation in practical tasks, especially in the field of social, economic, and industrial relations.

* * *

Call for Prayer for Disarmament Conference

The voice of prophecy was also heard. Judgments were transmitted to the churches for careful consideration: "The peace pact of Paris is the political charter of the world's peace. Having renounced war, the nations should now seriously renounce the implements of war. The obligation to disarm is moral and spiritual as well as practical." Jan. 31, the Sunday preceding the opening of the disarmament conference, was designated as a special day of prayer.

A statement on the unemployment situation was adopted. It takes rather advanced ground in dealing with the responsibility of governments not only in unemployment relief but also in prevention of unemployment in the future and supports the principle of insurance against unemployment and want in old age.

But how far and fast can collective prophecy, representing diverse organizations, advance? In the discussion of mooted pronouncements Bishop Francis J. McConnell, president of the council, insisted that "a door or window should be left open somewhere for a gleam of prophetic fire," even if it kept the council in trouble. Warning, on the other hand, was given by Dr. J. A. Vance of Detroit, that "the council cannot be a prophetic organization of the kind that Bishop McConnell favors and continue to live."

* * *

Speer and Jefferson Tell The Gospel for Today

The voice of the gospel was heard at the public meeting on Thursday evening, when Dr. Robert E. Speer spoke on "The Gospel for Today for the Individual" and Dr. Charles E. Jefferson on "For the Nations." Dr. Speer stressed the good news to the individual in the realms of his convictions, character, and conduct. He pleaded for a display of humble joy, fearless freedom and courage, the old veracities, simplicity of life and kindliness of daily duty.

"The world has become a big apartment house, pestered by loud speakers," declared Dr. Jefferson. "Other nations are so close we can almost hear them turning things over in their minds. The 65 nations must live in peace, if the family of nations is not to degenerate into a menagerie of nations. God is the God and judge of nations. All nations are under the law of love."

"We cannot go on as we have been going," he prophesied, and lamented the poverty of the world, the selfishness incarnate in the present profit system, and the weight of armaments. "I see stormy weather," he predicted. "The church is going to lose a lot of members and money and must be ready to be the church militant."

* * *

United Stewardship Council Meets

About 30 secretaries and members of stewardship commissions from the larger denominations met at the Robert Morris hotel, Philadelphia, Nov. 29-Dec. 1, in the sessions of the United Stewardship council. Starting 20 years ago with the stewardship of money or substance, many have been advocating the tithe as the "accepted portion." By adding the stewardship of time, talents, life, personality, prayer, etc., including all that we have and are, they have almost come to make stewardship synonymous with Christianity in action, or even the Christian life, which means that there is no longer any "stewardship" left! A committee of five was appointed to study this subject for a year and to correspond with the other members of the council, with a view to issuing a clear statement of what stewardship really is, not a definition in a single sentence, not a treatise, but possibly a new series of stewardship principles.

Dr. H. R. Miles was elected president, and Dr. Harry S. Meyers re-elected secretary.

A meeting was also held of the American members of the World's Stewardship union, formed at Edinburgh last June, and a committee chosen to prepare for the World's Stewardship conference to be held in America in 1934.

CHARLES DANIEL BRODHEAD.

India Round Table Adjourns

Communal Problem Proves Final Stumbling-block—Oxford Abandons Traditional Bible Examination

(British Table Talk)

LONDON, Dec. 1.—December begins with leaden skies over the life of the nation. The value of sterling is lower than at any time since 1920. "Manchuria" is still unsolved. The round table conference ended today; if it has not been without its gains, it must be admitted that the most important questions have not been settled. The prime minister in his closing speech reaffirmed the belief of the British government in an all-India federation, but in the absence of a solution of the minorities problem, he said that the character of the federal executive had not been discussed thoroughly.

"There stands in the way of progress," he said, "whether for the provinces or the center that formidable obstacle, the communal deadlock." This was a problem for the Indians themselves to solve, but, the prime minister added, "in the event of there being no Indian settlement" the government would be compelled to apply a provisional scheme, for they were "determined that even this disability shall not be permitted to be a bar to progress."

Some of the Indian delegates have not been without suspicion that the government is glad to have a pretext for delaying the setting-up of a central government. And this suspicion would be well-founded if it were laid to the charge of many tory die-hards. But certainly it is not true of Mr. MacDonald, who probably has had to fight hard to secure the terms which he set before the conference. There is a danger of reaction on all sides.

* * *

Oldest Known Text of Bible Discovered

The newly-found papyrus books are older than any Greek manuscript or the Bible, or parts of the Bible, hitherto known. They have been described in the Times by Sir Frederick Kenyon. There does not appear to be anything revolutionary in this new and early text. But for more news about it we must wait. The chief importance of these papyrus books appears to lie, paradoxically, in the fact that they are not important.

* * *

Renew Conversations At Lambeth

The conversations between the bishops and the representatives of the free churches have been resumed. Last year at Lambeth the free church representatives certainly believed that they had been coldly received. That impression will be wiped out now, so the Guardian hopes. There are free churchmen who call such conversations pleasant, but insignificant picnics, but the greater number of us are willing and even eager to discover in what way we may cooperate with the Anglicans, both in home parishes and abroad.

XuM

But Dr. Carnegie Simpson speaks for the free churches when he says that "discussions of unity can have little effect, unless they are accompanied by acts of unity." He adds that "we free churchmen have accepted the archbishop's invitation under something of this sense of Christian duty, as I do not doubt that an impulse not less Christian and imperative suggested the issuing of it."

* * *

Master of Balliol Speaks For Missions

Last Sunday night the missionary message appropriate to St. Andrew's Tide was given from the B. B. C. by the Master of Balliol, Dr. Lindsay. Dr. Lindsay went out to India a year ago as one of the international committee which inquired into higher Christian education in India. He is at once a member of the labor party, a keen believer in the missionary enterprise, and a very great scholar.

* * *

Oxford Abandons Bible Examinations

Oxford had a full-dress debate last week upon the proposal to abolish "divinity moderations," commonly known as "divvers." The proposal was carried by about a fifty per cent majority. The examination was one which everyone had to pass, in his first year. It was supposed to insure some knowledge of the Bible on the part of the undergraduate. A generation ago everyone went through the same mill; latterly exemption could be obtained on the strength of certain school certificates. Now "divvers" is no more, and those who dreaded what would happen when the old ecclesiastical barriers were done away will shake their heads. A defense was made, not so much of the examination as it stood, but of the position that no education is complete without a knowledge of the Bible.

* * *

And So Forth

Much controversy has arisen upon an episode recalled by General Seeley from his memories of the Boer war. He tells how he threatened a boy that he would be shot if he did not reveal his father's whereabouts. He never meant to carry out the threat. The boy bravely refused to tell. Now General Seeley, one of the most chivalrous and fearless of men, wants to meet that boy. His name has been found. The contention is that in war such an action is a matter of common usage. Certainly no one would accuse General Seeley of anything like barbarism; he is a most gallant gentleman. But what an utterly, beastly thing war must be!

When Lord Snowden of Ickorshaw took his place in the house of lords there were many to welcome him, but no labor peers and few labor members.

EDWARD SHILLITO.

Twenty-five Colleges Hold "Model Disarmament Conference"

Bucknell university, at Lewisburg, Pa., sponsored an "Intercollegiate Model Disarmament conference" which was held at Bucknell Dec. 4-6. Twenty-five colleges and universities—including Yale, Washington and Jefferson, Princeton, Syracuse, Johns Hopkins, Gettysburg, Rutgers, Haverford, Dickinson, and Columbia teachers' college—participated. The purpose of the conference was to give students an intelligent understanding of the problems which must be faced at Geneva. Among the speakers scheduled were Sir Herbert Ames, first treasurer of the League of Nations; Dr. Heber Harper of Teachers' college; William T. Stone of the Foreign policy association. In several forums delegations from the colleges presented the points of view of various countries with regard to many aspects of disarmament.

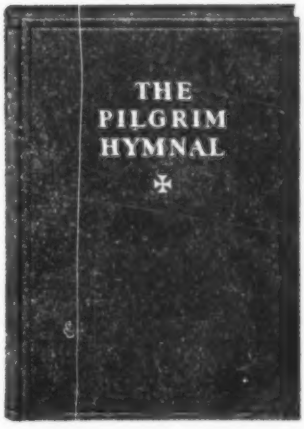
Death of Dr. W. B. Smiley, Former United Presbyterian Moderator

Dr. William B. Smiley, former moderator of the general assembly of the United Presbyterian church, died at his home in Rochester, Pa., Dec. 11, of a heart attack. He was 75 years of age. Dr. Smiley was a graduate of Pittsburgh seminary, being ordained into the ministry in 1882. His first pastorate was at the Charities church in Canonsburgh, Pa., where he ministered for 27 years. From 1909 to 1913 he was secretary of Sunday school work for his denomination. It was while he was pastor at Oneonta, N. Y., in 1916, that he served his church as moderator. Dr. Smiley represented his denomination four years ago at the world conference on faith and order at Lausanne.

Dr. Eastman Heads Chicago Wooster Club

At the meeting last week of the Chicago Wooster club, which includes Chicago alumni of Wooster college, Prof. Fred Eastman of Chicago seminary was elected to the presidency for the coming year.

For All Who Love the Music of the Church



IN recent years writers of scores of new hymns have given us glowing pictures of a better world. As we sing of these visions we are moved to ardor and consecration; we attain new ideals of city life, of social service in which Christian workers should engage, of a brotherhood of all races of men; a vision of international peace and of the coming kingdom of God on earth.

The favorite old hymns and tunes which have proved their worth in the cultivation of spiritual experience are a priceless heritage today. They give us inspiration and courage, and strengthen our faith.

Beautiful prayers and inspiring passages from religious literature, both ancient and modern, likewise bring men into closer communion with God. Orders of worship embodying these are of great value in the cultivation of the life of the spirit.

To make all of this material available to the churches today

The New
PILGRIM HYMNAL

has been published. It attains the ideal of what a modern book of hymns and worship services should be, bringing spiritual enrichment to all who use it.

Moderately Priced at $135 a Hundred. Carriage Charges Extra

THE PILGRIM PRESS
14 Beacon Street, Boston 418 S. Market Street, Chicago

SEND FOR A SAMPLE COPY OF THIS HYMNAL

THE PILGRIM PRESS, 14 Beacon Street, Boston, or 418 S. Market Street, Chicago.
Please send a sample copy of THE NEW PILGRIM HYMNAL to

Name.....
Address.....
Church.....

Honesty Law for Guatemala

President Takes Lead in New Policy—Intellectual Interchange—Students Formulate "Creed"

(Correspondence from Central America)

San Jose, Costa Rica, Nov. 10.—General Ubico of Guatemala may serve as a salutary example not only to his fellow-executives in Latin America, but to many of those in control of city governments in the United States. When notified of his election to the presidency, he announced: "I shall prepare with scrupulous care an inventory of all my possessions, so that everyone may know exactly what I have before entering office, and be in position to make the appropriate comparison when I end my period." When congress convened, in his first message he surprised the assembly of legislators by carrying out what he had promised; a detailed list of his property was appended to the message.

As a consequence of this initiative, congress passed the honesty law, requiring all public officials receiving more than $200 monthly to follow the president's example, and present a detailed account not only of their own holdings, but also of those of their wives and children. If the law is enforced, political morality in Guatemala may suffer a compulsory elevation.

* * *

An Exposition of Plastic Art

Costa Rica recently celebrated its third annual exposition of plastic art. Painting, sculpture, drawing and caricature were represented by the work of 33 artists, not a bad total for a small country whose total population numbers less than half a million people. Along with indications of both conservative and modernist influence, there was evidence of vigorous indigenous spirit.

* * *

Bridging Boundary Lines in Central America

Intellectual interchange is growing among the small countries of Central America. They are learning that they have something to contribute one to the other. Last June Srita. Berta Quesada of Panama, a specialist in domestic economy, was invited to Costa Rica by the secretary of public education, to assist in remaking the curriculum of the National Girls' school by the introduction of vocational education. In September, Sra. Ester Neira de Calvo, head of the Panama Normal school, brought a group of students to Costa Rica for a two weeks stay, during which visits were made to many of the national schools. Here also boundary lines need to be bridged by acquaintanceship and understanding.

Gabriela Mistral, the distinguished Chilean woman poet, fresh from a year at Barnard college and Vassar, has just visited Costa Rica and Salvador, where she lectured on literature and teaching, and was entertained at many schools. After stops in Guatemala and Colombia, she returns to Europe, where she is a member of the International institute of intellectual cooperation, connected with the League of Nations. She was accompanied on the trip by Miss Palma Guillén, professor at the University of Mexico.

* * *

Public Schools or National Guard—Which?

Because of severe reductions in government income, Nicaragua has closed its public schools. But in spite of the financial stringency, the budget of the national guard, controlled by United States marines, has suffered no cut. With soldiers taking the right of way over school children in the use of national funds, the question arises as to how effectively the American intervention is instilling American ideals into the people of this small republic.

* * *

University Students' "Creed" Says Something

In Nicaragua, the university students have not figured in political and social movements as in many other Latin-American countries. In part, this is due to their separation into three schools, located respectively at Managua, Leon and Granada. Now, however, a National student federation has been formed, which announces that it will seek to unify student life and activities. It purposes to campaign actively against alcoholism, illiteracy and the United States intervention in the country, and to promote the good name of Nicaragua abroad. The federation has adopted a "university creed," which may sound somewhat strange to Anglo-Saxon ears. It reads:

"I believe in the Republic of Nicaragua, free, sovereign and independent, and in the university, its best loved daughter, our Mother and Lady, who has conceived a holy spirit of fraternity and patriotism and in whose bosom has been nourished a holy desire for liberty.

"I believe that it suffered under the power of our colonial Pontius Pilates, was crucified, dead and buried by the political parties, and that because of them it descended into the hell of the intervention, but that with our strength and patriotism it will be gloriously resurrected, to sit down at the right hand of the free nations.

"I believe that from thence it will come to judge the servile and the traitorous, to brand them and to nail them to the gibbet of history.

"I believe in the holy spirit of liberty, the university federation, the communion of parties, the resurrection of my country, and its perpetual autonomy. Amen."

* * *

And So Forth

In Salvador the national assembly voted recently to prohibit the incoming of all priests and ministers of religions. This was motivated in part by the fear that the possible expulsion of the religious orders from Spain would mean an influx of foreign clergy into the country. The president, however, refused to sign the bill.

In the capital city the Baptists have just finished a $46,000 primary school building which is both modern and beautiful. At Santa Ana a high school building costing $60,000 will be dedicated in January.

Liberty college at Cojutepeque is a missionary institution independent of missionary societies. Its support comes in part from community churches in the United States. The staff consists of E. L. Humphrey, president, a North American principal, four national teachers and two trained nurses. The school is Christian but not sectarian.

Charles A. Thomson.

Toward World Amity

North Atlantic Students to Organize and Work for International Friendship

Sir Wilfred Grenfell has announced the organization of a society of college and secondary school students to study foreign affairs and promote international good will. The announcement was made at a luncheon given in Dr. Grenfell's honor by the Connecticut secondary schools society of international cooperation, at Yale university, Dec. 6.

The new organization is to be known as the North Atlantic students league of international cooperation, and will embrace secondary schools, high schools, colleges and universities of the United States, Canada, Newfoundland and England. It will function under the auspices of the Yale round table of international relations and of the Connecticut secondary schools society. Its activity will be "studying foreign affairs and promoting intelligent and friendly international relations between North American nations and all nations of the world." The announcement made by the Connecticut society explains the purpose of the new organization further:

"The society is being built upon a framework of secondary schools, colleges and universities in the countries named, already organized by their contact with Sir Wilfred and his work.

"The presence in Labrador each summer of some 70 students from universities and schools, aiding Sir Wilfred in his work, and the organized work carried on throughout the year in innumerable schools, colleges and universities in all these countries for the relief of Labrador, creates a natural skeleton for the organization of a society devoted to international interests and foreign affairs.

"Sir Wilfred, in his great work, recognizes a growing need that North Atlantic nations shall work in harmony for the common objective of world peace and friendly international relationship. Thus Sir Wilfred, in organizing the society in question, will be taking his life work the one step further demanded by present world conditions. He has for years inspired countless students and prepared them for better meeting world responsibilities."

Conference on Church Architecture Held in New York City

The National conference on church architecture was held in New York city Dec. 17-19. Among the speakers scheduled were Ralph Adams Cram, Joseph Hudnut, Christian F. Reisner and Paul H. Vieth.

Fire Destroys Southern Hospital

Will Probably Rebuild—Evangelist Joe Jeffers Fights on—Supreme Court for Southern Methodism Asked

(Correspondence from Memphis)

MEMPHIS, Dec. 11.—The Hodson Memorial hospital at Sewanee, Tenn., operated by the University of the South, well known Episcopalian college, was burned to the ground recently and is covered only partly by insurance. The hospital, the only one between Nashville and Chattanooga, plays a great part in the life of the mountaineers for whom it does much charity work. Its annual deficits are always made up by the university and it is fully expected that the hospital will be rebuilt. No lives were lost, patients being removed to private dwellings.

* * * *

Evangelist Jeffers Carries On

Evangelist Joe Jeffers continues to keep the spotlight in the tri-state territory from his stand in Jonesboro, Ark., where he vowed a year ago he would remain until he had driven the regular Baptist pastor from the city. The Jeffers tabernacle was burned down some months ago, by enemies of the campaign, said Jeffers. Immediately he took steps to rear a new building. When a building permit was refused by the city authorities he went ahead without permission and thereby brought about the arrest of the building foreman. Jeffers himself was jailed for performing a marriage ceremony without proper civil qualifications. He was fined $100 and costs but has taken an appeal. Meantime, Rev. Dow Heard remains at his post as pastor of the First Baptist church despite the evangelist's attacks. Jonesboro is fairly quiet and the national guard has been recalled. . . . Karl Wittman, itinerant evangelist, has returned to Memphis and is again preaching that the depression will only be ended by the second coming of Jesus.

* * * *

Important Transfers In Methodism

Most important among ministerial changes was the promotion of Rev. H. S. Spragins from the pastorate of the Madison Heights Methodist church, Memphis, to the position of presiding elder of the district; and the appointment to the First Methodist church, Memphis, one of the largest in the south, of Rev. H. D. Knickerbocker, who was transferred from the Oklahoma conference. One of Dr. Knickerbocker's first pulpit utterances was an attack upon the Sunday benefit motion pictures for the mayor's unemployed relief committee. When Dr. Knickerbocker was attacked in turn as putting a ritual observance ahead of the needs of the suffering unemployed, the ku klux klan, supposedly dead, broke into print with a 100 per cent endorsement of the pastor. Each Saturday Dr. Knickerbocker runs large display advertisements in the Memphis papers announcing good entertainment, cordial greetings, good music and the gospel, at the First church.

* * * *

Conference Asks for Supreme Court for Church

At the meeting of the Memphis conference of the Southern Methodist church delegates voted 165 to 18 in favor of the establishment of a judicial council to serve as a supreme court for Southern Methodism. Attacks were delivered at the conference against the foes of prohibition, against those "who were pulling the Southern Methodists out of politics with one hand and into politics with the other," and against the much syndicated column of Hearst's Arthur Brisbane. The political attack was really aimed at the democratic party and was interpreted as another Southern Methodist warning to the national party that a wet candidate in 1932 would be treated as was Smith in 1928.

* * * *

And So Forth

Heresy hunting in this sector seems to be at a standstill for the time being. The Louisiana presbytery of the Southern Presbyterian church refused to investigate charges of unorthodoxy against Dr. Diehl, president of Southwestern college, Memphis, while the Arkansas presbytery again refused to charge Dr. Hay Watson Smith of Little Rock with heresy.

The Tennessee Southern Baptist convention met this fall at Harriman, Tenn., and among other things announced that the Baptists in the state had increased 19,000 in the past year, a notable fact when compared with the standstills or losses reported by most denominations.

The finances of the state are in chaotic condition. Many of the county schools cannot pay teachers' salaries. The state legislature is in special session trying to devise means for making up the deficit. There is no question about the situation being more the result of the recent looting of the state treasury than of the depression.

Two Memphis Presbyterian churches, the Court Avenue, under the Northern Presbyterian body, and the Lindsay Memorial belonging to the Associate Reform body, are in the midst of negotiations looking toward uniting. Unless some unforeseen development interferes it is expected that the movement for union will succeed. In such event the two pastors will resign and a third man will be called as pastor. Each church is the only one of its denominational connection in the city.

JOHN CLARENCE PETRIE.

By Martha Tarbell, Ph. D.

1932

Tarbell's TEACHERS Guide

"The Lesson Help Without a Peer"

Cloth, $1.90
Postpaid, ($2.00)

F. H. REVELL CO., 158 5th Ave., N. Y.; 851 Cass St., Chicago

MENEELY BELL CO.
TROY, N.Y.
AND
220 BROADWAY, N.Y. CITY
BELLS

Kingdom Cruises

Unusual opportunity to visit Palestine and Near East, leaving New York March 4 and returning from Egypt; OR going on to visit mission fields in Asia and reaching San Francisco July 12. Physical recreation, mental stimulus, spiritual uplift. Write now for booklet.— **Cressey Travel Bureau, Granville, Ohio.**

The Daily Altar

By Herbert L. Willett and Charles Clayton Morrison

A De Luxe Book for Christmas and New Year

A page of devotional reading for every day of the year. A meditation, a scripture selection, a poem, a prayer. Why not do as many hundreds have done — order a dozen copies of The Daily Altar and give them to your friends this Holiday Season?

Willett, Clark & Co.

400 S. Dearborn St., CHICAGO
200 Fifth Avenue, NEW YORK

PRICES: Cloth, per copy, $1.00
Morocco, per copy, $2.50

Nobel Prize to Miss Addams

Famous Settlement Worker Honored for Peace Services—Rumors of Union Between Baptist Conventions

(Correspondence from Chicago)

CHICAGO, Dec. 14.—Chicagoans are gratified in the well-won honor which has come to Miss Jane Addams, founder and head resident of Hull House, in being awarded, together with Nicholas Murray Butler, president of Columbia university, the Nobel peace prize for 1931. Miss Addams learned of the award in Johns Hopkins hospital, Baltimore, where she was undergoing observation preliminary to an operation which has since been performed. Asked what she would do with her share of the prize, which will be half of approximately $40,000, she stated that it would be used in the work of the Women's International League for Peace and Freedom. Miss Addams, it will be remembered, founded the league in 1915, and was its president for 15 years. It was, no doubt, primarily for her work in organizing the women's crusade for peace the world around that this deserved recognition came to her. Miss Addams is the sixth Chicagoan to receive the Nobel award, and the second to receive the peace prize. Charles Gates Dawes received the award in 1925. To Miss Addams, upon her sick bed in Baltimore, congratulations are pouring from all parts of the world.

* * *

Ten to One

While speaking of international peace it may be remarked that Dr. Preston Bradley, pastor of the People's church, and General Smedley Butler, the redoubtable marine, debated in Orchestra hall the other night on the topic, "Will Disarmament End War?" General Butler's answer was an emphatic and elaborated "No," while Dr. Bradley's answer was an equally emphatic "Yes." Dr. Bradley's answer, however, must have been much less fully elaborated than General Butler's, if one may judge by the amount of space given the two speakers in the Chicago Tribune's report of the affray. General Butler got ten inches while Dr. Bradley got one. Of course that may not prove anything except the Tribune's bias.

* * *

Baptists Looking To Reunion?

During the past week the board of missionary cooperation and other leaders of the Northern Baptist convention have been in session at the LaSalle hotel. A good deal of speculation as to possible ultimate reunion of Northern and Southern Baptists has been aroused by a projected plan for the presidents of the Northern and Southern Baptist conventions, Mr. Mattison B. Jones, of Los Angeles, and President McGlothlin, of Furman university, to tour the country together during January to address great mass meetings in the interest of Baptist enterprises. The proposal for such a joint tour came in a memorial from the Columbia Baptist association, which represents 27 Baptist churches in Washington, D. C., and is in affiliation with both northern and southern conventions.

This is said to be the first time since the civil war that there has been such intimate cooperation between the two sections. Of course, reunion may be little more than newspaper talk. Certainly there is nothing very definite in sight. But there are strong elements north and south that would welcome it. "The impact of Baptist principles and doctrines upon the world," said the memorial referred to, "is greatly lessened by our division in America."

Personally, as a Baptist and a lover of Christian unity, I can rouse myself to very little enthusiasm over the prospect. What are these Baptist principles the memorial talks about? When faced by their actual application in a concrete situation, as with the central principle of liberty of conscience in the Macintosh case, Baptists seem to be more tongue-tied than almost any other denomination. And this vociferous silence is not due to their division, nor likely to be amended by their reunion. The trouble is that they have lost their message, and I greatly fear that a union of Baptists north and south, with the consequent tendency to "shush" anyone who might want to say something that seemed to threaten the delicate organizational structure, would result in the Baptist testimony becoming more profoundly lost.

* * *

Oriental Institute Dedicated

The new headquarters of the greatest archeological researches ever undertaken were opened when the Oriental institute of the University of Chicago was dedicated on Dec. 5. No less than twelve great expeditions are operating under the general leadership of Prof. James Henry Breasted, director of the institute, in the ancient near east where civilization had its birth. Six of these are scattered along the Nile valley, and six in the Tigris-Euphrates valley and Asia minor. It is a thrilling story of the growth of this enterprise from its small beginning when Professor Breasted made his first journey to Egypt with the total equipment of a little camera, a fountain pen, a lunch basket and a donkey, to the present magnificent group of undertakings which represents the enlistment of the finest scholarship available and the investment of millions of dollars. The new Oriental institute is a beautiful gothic structure, and is filled with important and valuable archeological materials, the most valuable of which, perhaps, is a forty-ton winged bull from the palace of Sargon II, king of Assyria. A group of notables including Dr. Raymond B. Fosdick, of the Rockefeller foundation, Dr. John H. Finley, of the New York Times, and His Excellency Sesostris Sidarouss Pasha, Egyptian minister to Washington, were present for the dedication.

* * *

And So Forth

The volume of human misery due to the depression grows steadily. It is now indicated that $20,000,000 will be needed for local relief.

Governor Ritchie, of Maryland, was a Chicago visitor last week. He left with a good deal of assurance that Illinois wets would support his candidacy for the democratic presidential nomination. His speeches indicated that he didn't think much of Mr. Hoover.

Dr. Norman B. Barr, pastor of Olivet institute, has been awarded a cross of honor in recognition of his work for the people of Hungary.

CHARLES T. HOLMAN.

American Bible Society Has New Head

James Frederick Talcott, president of James Talcott, Inc., of New York city, has been elected president of the American Bible society, to succeed E. Francis Hyde, head of the society for the past seven years. Mr. Talcott is a member of the managing boards of the New York Bible society, the American Tract society, the Bowery Y. M. C. A. and other similar organizations. He is a graduate of Princeton, and studied also at Oxford and Berlin.

Dr. H. L. Willett at Hiram College

Prof. Herbert L. Willett of Chicago recently spent two days at Hiram college, Hiram, O. He spoke at chapel, on "The Bible Through the Centuries," addressed the classes in Old Testament, on "The Meaning of the Scriptures," spoke to the Religious Service club, an organization of students looking forward to religious service as a vocation, on "The Community Church movement." At a class meeting of the 90 freshmen who are studying the fundamentals of religion, he spoke on "The Meaning of Jesus," and to a group of 30 students of psychology he spoke on "The Interdependence of Psychology and Religion." At a luncheon of students taking courses in philosophy, he was the guest speaker, his subject being "The Interdependence of Philosophy and Religion." On the second evening Prof. Willett spoke at a church night dinner at the Hiram Church of Christ (really the Community church of Hiram). His subject at the church was "The Church of the Present and the Future."

Mrs. F. J. McConnell Resigns Woman's Foreign Mission Leadership

Mrs. Francis J. McConnell has served as chairman of the foreign department of the Methodist woman's foreign missionary society from 1921 to 1931. This department is responsible for the work of the society in 19 countries. She has now resigned, but will continue as one of the two vice-presidents at large. Mrs. Dorr Diefendorf, who acted for Mrs. McConnell during her absence in India and her recent illness, has been elected as her successor.

Closes 37-Year Pastorate At Pittsburgh

Rev. William L. McEwen, for 37 years minister at Third Presbyterian church, Pittsburgh, closed his service there Dec. 6, and Rev. Louis H. Evans succeeded him Dec. 13. Dr. McEwen will continue to live in Pittsburgh. He is president of the board of trustees of Princeton seminary and president of the trustees of Pittsburgh presbytery.

Called Sources of Sectarianism

Unity League Names Denominational Colleges, Papers, Mission Societies, Seminaries as Handicaps to Union

(Special Correspondence)

So much interest has been aroused by news of the report on the causes of sectarianism submitted to the recent Cleveland convention of the Christian Unity league, that the exact text of the relevant sections of the report is printed herewith.

"1. Denominational Colleges. We believe that the denominational college, in the period now drawing to a close, has rendered a very real service in the history of American education. It has pioneered in the provision of opportunities for higher education all across the land and has enlisted the pride and loyalty of the churches in that great cause. But in these last years as denominational fences have broken down and tax supported higher education has vastly increased in amount and quality, these colleges have tended to become regional rather than denominational centers of educational loyalty, enlisting the support of the community with rapidly increasing disregard of sectarian lines. The older and better of them have drawn both their students and their support from much wider areas than was the case in their earlier years. We believe that this marked tendency is in the line of educational progress, and that the appeal for the support of higher education in a religious atmosphere should hereafter stress local and qualitative rather than denominational loyalties and motives.

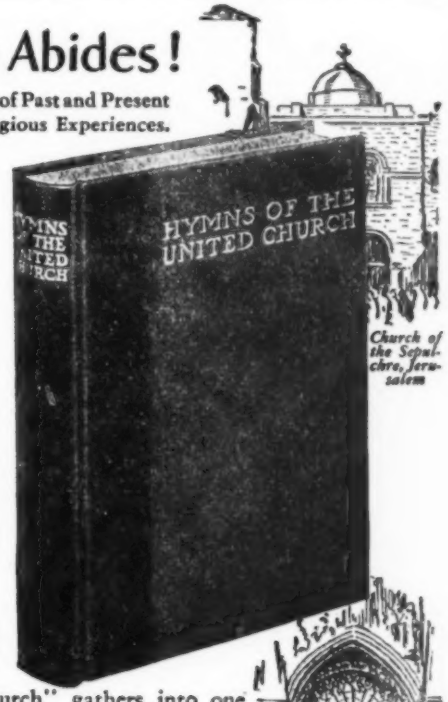
"2. Religious Journalism. This presents a problem of importance. The religious press section of the Standard Rate and Data Service reports 460 such journals. This fact reflects to some degree the variety in theological conviction, religious outlook and denominational emphasis. Most of this journalism is in weak financial condition, and to a marked degree, of competitive character. Few religious papers are self-supporting. Most of them are subsidized by private or denominational funds. They are the result of competitive denominational promotional programs. They are among the chief means of perpetuating the present sectarian status. A very large proportion of these denominational publications could be discontinued without loss to the interests of the kingdom of God. Many of them are kept alive by heroic and sacrificial effort which might well be directed to more serviceable ends. In the interest of unity the increasingly difficult situation confronting the denominational press is not to be deprecated. It is a sign of progress toward better patterns of church life. Those journals which survive might well discontinue all emphasis on narrow and exclusive denominational relationships as desirable and worthy. They could direct attention vigorously toward the larger relationships of all Christians, and thus promote a sense of wider fellowship and interdependence. This could be done through emphasis upon the general religious news of the world, and through a deliberate and sustained editorial policy, thus creating an atmosphere in which unity may grow. The survivors in this inevitable process of elimination will be the journals which most adequately interpret the ecumenical spirit of Christianity.

"3. Missions. The problem of missionary expansion has vital relations to the interests of Christian unity. There is a growing sentiment of disapproval of the competitive and inevitably uneconomic duplication and overlapping of missionary effort in the non-Christian world. In spite of all efforts at comity, the impression made upon the churches and the outside world is one of denominational rivalries. Missionary boards are naturally eager for such results as justify the missionary effort and satisfy the supporters of the work. Has not the time arrived to demonstrate the essential unity of the churches at home by some form of united administration on the foreign field? The steps already taken in this direction have met with the warmest approval on the part of thoughtful Christians of all communions. It is believed that nothing

Gargoyle of Notre Dame

Reality Abides!

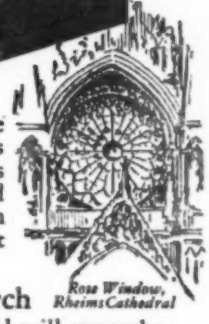
The Great Hymns of Past and Present Reflect Vivid Religious Experiences.



Church of the Sepulchre, Jerusalem

The Garnered Treasure and New Found Gold of Endless Praise

"Hymns of the United Church" gathers into one great collection the choicest examples of the Church's heritage in liturgical and evangelical hymns. This book also gives you the best of recent hymns and songs of social emphasis as well as those arising from the movement toward Christian unity and those that express the riches of inner spirituality.


Rose Window, Rheims Cathedral

Better Music—A Bigger Church

These musical selections of lasting worth and appeal will strengthen and unite your congregation in a more active and abundant Christian life. The editors, Dr. Charles Clayton Morrison and Dr. Herbert L. Willett, are experienced pastors widely aware of the spiritual need of modern life and fully awake to the important part which good music plays in winning souls and deepening consecration.

Bound in either cloth or half leather editions. Prices per 100, $125.00 and $150.00 respectively. Only from personal examination of an inspection copy can you fully appreciate the musical wealth of this great hymnal.

Mail coupon today. Inspection copy will be sent immediately.

WILLETT CLARK & COMPANY

440 South Dearborn Street CHICAGO, ILLINOIS Dept. M.M. 200 Fifth Avenue NEW YORK, N. Y.

WILLETT, CLARK & COMPANY, Dept. M.M.
440 S. Dearborn St., Chicago, Ill. or 200 Fifth Ave., New York, N. Y.
Gentlemen:
We are interested in seeing an inspection copy of "Hymns of the United Church" for personal examination by our music committee. Please send a returnable copy.

Your Name.....
Address.....
Church Office Held.....
Church Name.....*Add.*.....
Pastor.....*Add.*.....

would more definitely strengthen the morale of the home churches than the unification of denominational agencies in the missionary areas. An increasing company of Christians in the home lands, now viewing the work of missions with questioning minds and supporting it with diminishing resources, would welcome such unification as should remove the present reproach of rival and competing efforts. They would contribute generously to a common missionary fund where they have ceased to be concerned for the promotion of denominational boards. It is believed that the commission now visiting the mission fields for the purpose of survey and appraisal may be able to formulate new suggestions for missionary strategy which will include larger and satisfying emphasis on the unification of agencies and resources.

"4. Church Buildings and Debts. In the expansion of denominational building programs the churches are laying a heavy burden of pride and expense upon individual congregations and entire denominations. Several of the communions have fallen into the spirit of imitation and competition in building elaborate and unnecessary ecclesiastical structures in the capital city of the land and other metropolitan centers. These are enterprises natural enough as examples of denominational zeal, but unhappy in their results. They perpetuate sectarian rivalries and differences on a still larger scale. Furthermore they hand on to another generation a hangover of debt which is likely to prove disastrous. There are many church structures recently reared or now in contemplation which are far beyond the economic ability of their people to finance or of the community to liquidate. It is no time to indulge in architectural excess, however artistic, when every Christian agency is in urgent need of funds. This type of extravagance is quite alien to the mind of Christ and a hindrance to the progress of Christian reunion. If cathedrals are to be built they should represent the united interest of the community, as they did in the days of their rise, and not any one denomination. Then they would exhibit the total Christian spirit of a city, and any reasonable expense would be justified in expressing this spirit in beauty and with sacrifice.

"5. Denominational Student Centers. We believe that similar questions may well be raised regarding the establishment of denominational student centers at state universities. The various communions make strenuous efforts to give to the students of their own faith and order buildings and programs of a distinctly denominational, not to say partisan, character. The clear duty of the churches is to show them that Christ's way of life is not exclusive but inclusive, and that the interests of the kingdom of God are best served in fellowship and not in separation. The project for schools of religion at institutions not provided with religious instruction, foundations in which the different religious bodies may cooperate and in which there may be a unified program of instruction, meets our hearty approval.

"6. Theological Education. In the area of theological education great advances have been made of late in the direction of interdenominational and united effort. Few of the larger seminaries and divinity schools are denominational in any particularistic sense. They may be in their origin the contributions of some individual denomination to education, but hardly more. Their students and faculties represent many communions. It is felt increasingly that it is too late in the Christian era to erect institutions for ministerial and missionary training in isolation from the broadening influence of universities, or in separation from other Christian foundations of like character. This fact accounts for the gathering of seminaries about competent universities, and for the creation of schools of religion of graduate order in which, with diversity of disciplines and points of view, there may be unity of purpose and spirit."

Foresee Active Congress Session

Capital Looks Forward to Important Action—Hunger Marchers' Petition Received—Dry Forces Active

(Correspondence from Washington)

WASHINGTON, D. C., Dec. 9.—Much is happening these days at the nation's capital. With congress assembling and the self-styled "Hunger Marchers" as the city's guests all in one day, there was quite enough to cause even blasé Washington to evince interest in proceedings. Every member of congress that one meets seems to be impressed with the momentous character of the session just beginning. It looks as though it might be the most important peace-time session in American history. All feel that just about everything is wrong but when it comes to remedies there are about 435 different opinions among house members and approximately 96 varying notions in the senate. One gathers, however, from conversations with house and senate members that all are deeply impressed with the seriousness of the present situation, and this correspondent is willing to hazard the guess that the 72nd session of congress will see far less trifling than has sometimes been the rule. However, he may be wrong. It is presidential year and playing politics is a game of which some people are so fond that they cannot abandon it, though the heavens be falling.

* * * *

Hunger Marchers Stir City's Pity

As to the hunger marchers! The sight of 1,500 men and women marching up to the capitol and back to the white house, closely guarded, in fact hemmed in by cordons of police, was one that aroused mingled feelings. Many were disposed to resent the coming of hundreds of uninvited guests with their insistent demand for food and shelter. It seemed to your correspondent, however, that by far the greater part of the curbstone spectators looked upon the strange spectacle pityingly and compassionately. He walked up and down the line of march, looking at and listening to the spectators rather than the marchers. There were no derisive shouts as far as he could determine and few smiles. Only pity as the bedraggled army wearily filed along, a line of bluecoats on either flank. "We don't want soup, we want beefsteak and pork chops." "Take away your charity swill," and similar shouts intermingled with attempts to sing the "Internationale," were heard.

The police under Washington's new chief, Major Glassford, acted with the utmost understanding and consideration. Not even Premier Laval or Grandi, recent guests of the city, have been given such a police convoy or been treated with greater respect. But one arrest was made, and that a citizen of Washington who laughed too boisterously. The army has gone on its way, its parting word a promise to return a few months hence with a force strong enough to "overthrow the brutal capitalistic government." Thoughtful people are asking what the outcome will be, and what the next few months may reveal. Surely it is a day for deep concern and clear thinking.

* * * *

Dry Forces Meeting

Prohibition is always front page copy if it be moistened copy. If the opposite, any page will do. The Allied Forces for Prohibition will be in the city for three days beginning Dec. 13. The newspapers may give them a bare mention and again they may not. The W.C.T.U. has just concluded one of its regional conferences with 24 presidents of state unions present. At the concluding Hotel Mayflower banquet held on Saturday night, members of congress were everywhere to be seen. Several of them were on the program.

* * * *

Veteran Pastor Resigns

Dr. Earle Wilfley, pastor for two decades of the Vermont Avenue Christian church, now the National City Christian church, has relinquished his post at the demands of ill health. He is beloved among the clergy of the city. A permanent pastor has not as yet been called. The Christmas service sponsored by the federation of churches will be held in this church and Dr. A. J. McCartney will be the preacher.

W. S. ABERNETHY.

25 Colleges Hear Forum Discussions of Prohibition

Under the auspices of the Intercollegiate Prohibition association, Ben H. Spence, Toronto journalist, held through October and November, in 25 central colleges, a series of forums and classroom lectures on the subject, "Canadian Systems of Liquor Control." Among these entertaining schools were Ohio and Illinois state universities, Miami, Denison, Wooster, Antioch and Marietta. At Ohio state there was an intensive program with the university religious council in charge. Three noted speakers gave a total of 47 addresses and forums within three days.

Briand's New Slogan Of Peace

Says Aristide Briand, foreign minister of France: "'In time of peace prepare for war.' We have changed that. 'In time of peace prepare for peace,' is our new battle cry."

Filipino Church Head Returns

Founder of Independent Church Receives a Degree—Are Independents Protestants?—The Church's Decline

(*Correspondence from the Philippines*)

MANILA, Sept. 20.—Picturesque Bishop Gregorio Aglipay, founder and obispo maximo of the Philippine Independent church, returned a few weeks ago from America where he had been the guest of honor of the national convention of Unitarian churches. Upon his return he issued a public statement, in which he said, among other things:

"Wherever we went we were received royally and were continuously honored by the heads and congregations of the Unitarian churches of the United States. . . . When it was our turn to explain the ideas of the Philippine Independent church regarding God, regardless of what the Bible says . . . the Unitarians were not at all surprised or scandalized. As a matter of fact they enthusiastically greeted and praised our opinion, . . . and as a sign of this appreciation and respect for our views and as a tribute to our church they generously conferred upon us the honorary degree of doctor of divinity in their famous University of Chicago.

"It might interest you to know that these sages, who applauded our doctrines and have put their stamp of approval upon them, are presidents of famous universities and colleges, and holders of high academic honors for well-known achievements in the sciences, in philosophy, and other lines of activities. For let it be known that the majority of the presidents of universities in the United States are Unitarians. . . .

"We replied, professing profound love and respect toward our forefathers as orientals, and also to the Catholic church. . . . Although we are irreconcilable with Catholic dogmas, we have conceived with respect all such external forms of Catholicism which we believe do not conflict nor prejudice ideas which we consider fundamental. . . . We have been enchanted by the excellent education, exemplary morality, and vast culture of the women of the Unitarian faith. . . ."

* * *

Are They Protestants?

In the June 24th issue of The Christian Century Mr. V. A. Vrooman wrote: "I read with some surprise the statement of your Philippine correspondent that 'approximately half of the Protestants in the Philippines are Methodists' who number 67,717. I have been reading lately about the Independent church of the Philippines with some 3,000,000 members, with 12 bishops and 400 priests in charge of 400 regular churches and more than 2,000 chapels. These have broken away from the Roman church and established their own. Are they not also Protestants? If not, what are they?"

The answer is, they are neither Prot-

"Where can I find that poem?"

"This is the place to find that poem"
The Churchman

Quotable Poems

Volume One and Volume Two

contains nearly 1100 poems, by 500 poets, American and British. The poems are brief, inspiring, quotable.

WIDELY APPROVED BY CRITICS AND REVIEWERS

"Quotable Poems is a veritable gold mine." *Philadelphia Public Ledger.*

"Deserves the attention of thinking America." *Edwin Markham.*

"A decidedly modern note throughout." *Homiletic Review.*

"Saves me hours of searching." *Preston Bradley.*

"A sermon on every page." *Gaius Glenn Atkins.*

"A real gift to humanity." *James Weber Linn (University of Chicago).*

"A wellspring of joy and refreshment. You may dip anywhere and be rewarded." *Chicago Evening Post.*

"As wide as life." *The Christian Century.*

"A valuable and stimulating possession for the minister." *Albert W. Palmer.*

"One of the best collections of inspirational poems in print." *The Boston Transcript.*

"Tremendously helpful." *St. Paul Daily News.*

"Valuable!" *New York Herald Tribune.*

"Worth space in the library of any lover of poetry." *St. Louis-Globe Democrat.*

"A first-class anthology." *Annual Register of Women's Clubs.*

"We heartily commend this anthology." *Union Seminary Review.*

"Shows keen discernment in selecting verse rich with spiritual content." *Henry Sloane Coffin.*

SOME POETS INCLUDED

VACHEL LINDSAY
ANGELA MORGAN
ALFRED NOYES
HARRY KEMP
WALT WHITMAN
ALFRED TENNYSON
JOHN OXENHAM
CARL SANDBURG
J. R. LOWELL
EDWIN MARKHAM
HARRIET MONROE
WM. VAUGHN MOODY
H. W. LONGFELLOW
E. A. ROBINSON
RUDYARD KIPLING
ELLEN GLASGOW
MARGARET DELAND
HENRY VAN DYKE
DAVID STARR JORDAN
HELEN KELLER
E. E. HALE
WASHINGTON GLADDEN
R. W. EMERSON
COUNTEE CULLEN
JOHN DRINKWATER
ROBERT BROWNING
PAUL L. DUNBAR
MAX EASTMAN
SAM WALTER FOSS
KATHARINE L. BATES
J. G. WHITTIER
GEO. MACDONALD
ELLA WHEELER WILCOX
GEORGE SANTAYANA
DON MARQUIS
ROBERT LOVEMAN
LOUIS UNTERMEYER
CHAS. HANSON TOWNE

"As an anthologist Thomas Curtis Clark stands in the front line. He is doing America valiant service in making widely known many of the best poems of our time." *Edwin Markham.*

Each volume $2.50. The set boxed, $5.00.
Volume 1 is available in full leather at $3.50.

WILLETT, CLARK & CO., 440 S. DEARBORN ST., CHICAGO
200 FIFTH AV., NEW YORK, N. Y.

estants nor Catholics. Our last census, taken in 1918, is the latest really authoritative source of information concerning the various religious groups here. According to this study, our religious bodies are classified as follows: Catholics, 7,790,937; Aglipayanos, 1,417,448; Protestants, 124,575; Mohammedan, 443,057; Pagan, 508,576; Buddhist, 24,263. (The name "Aglipayanos" is a local term, like "Campbellites" or "Quakers," for the Philippine Independent church.)

It is unnecessary to comment upon the fact that the census figure given for the Independent church is less than half that given by Mr. Vrooman, except to say that the Aglipayan church has certainly not doubled in number in the intervening 13 years since the census was taken. Instead, nearly everybody who has traveled at all widely through the Philippines in recent years has commented upon its decline. The general opinion is that it is slowly losing members to both the Protestant and the Catholic churches. On the other hand, Mr. Denis A. McCarthy's quotation (Christian Century, July 15) from the Catholic Dictionary that "in 1907 he (Bishop Aglipay) began to lose his prestige and the schism soon disappeared" is a joke. It is still true that in some provinces more than half of all the people are Aglipayanos, as the roofless and desolate ruins of great Catholic churches in town after town bear witness.

* * *

Why Independent Church Declines

The reasons for the decline of the Aglipayan church, in my opinion, are (1) their failure to build adequate churches of their own after the United States supreme court in 1906 drove them out of the churches which had been built with the money and forced labor of the Filipino people; (2) their inability to train a priesthood, and (3) their dependence upon the inadequate dynamic of nationalism as the chief driving power of their religious movement.

Spiritual strength cannot be measured by the size of church buildings, but it is significant that the Aglipayanos have but 18 cents per member invested in church buildings, while both Protestants and Catholics have more than $3.00 per capita in such structures. The 400 church buildings referred to by Mr. Vrooman are almost without exception mere sheds, as is shown by the fact that their average value is $490, compared to $754, the average value of the poor Protestant churches, and $9,483, the average value of the Catholic churches.

Doctrinally, the Independent church has evolved to the place where it is as far from Rome in belief as the Philippines is removed from Rome in distance, the Catholic Dictionary to the contrary notwithstanding. Bishop Aglipay in various statements has specifically repudiated the Catholic doctrines of the supremacy of the pope, transubstantiation, the adoration of Mary, the celibacy of the priesthood, the priest's power to forgive sins, ecclesiastical indulgences, and purgatory. On the other hand his movement is equally far from Protestantism. Every Aglipayan church has its images and every priest wears robes much like those of the Catholic church. Although Aglipay was friendly from the founding of his church in 1902 to perhaps 1906 or 1907 with various Protestant groups, there has been a gradual withdrawal until now there is little or no contact. This is largely due to the strange mixture of ultra-modernistism in theology, ultra-Catholic practices, and ultra-nationalistic preachments which the Independent church presents.

* * *

Dr. Rizal a Filipino Saint

Dr. Jose Rizal, the Filipino George Washington who was shot in 1896, has been sainted by the Aglipayan church. His image is seen in their churches everywhere, and it receives perhaps more adoration than any other. An official publication of the church, gotten out in 1919, contends that Rizal, being more up to date and better educated than Jesus, is entitled to more respect. In 1922 the local papers reported Aglipay as saying, "Rizal, to us Filipinos, is more than a saint. He is the true Filipino messiah." More recently the bishop said, "We are a religious Philippinism. . . . It is a great blasphemy to use religion in teaching, insistently, false and ancient dogmas that do not conform to the truth of modern science. . . . We therefore formed the Religious Philippinism based upon the teachings of Rizal, Mabini, Bonifacio, and other Filipinos who were liberally educated, as it is in this way only that we can be saved from old errors."

* * *

What Is the Independent Church?

Mr. Vrooman asks, "What is it?" Since reading his letter I have asked 20 or 30 people the same question. The best reply I have had was this one: "The Aglipayan church is a combination of about 10 per cent high church Episcopalianism, about 85 per cent of the kind of nationalism represented in America by the D. A. R., the old guard republicans and the American Legion, and about five per cent of Clarence Darrow's worship of science." Although it is hard to classify this combination, as Mr. Vrooman requests, it is easy to understand why misunderstandings arise about the Independent church.

HAROLD E. FEY.

Chicago Seminary Names Paul H. Ward For Distinguished Service Honor

The board of directors of Chicago theological seminary voted last spring to establish a group to be known as "honorary fellows" in recognition of distinguished service. This group is to be constituted primarily from among the alumni of the seminary. One person is selected each year, the selection carrying with it a week's residence as guest of the seminary, during which the honorary fellow will act as consultant of students. The first selection for the group—for the year 1931-2—is Rev. Paul Haskell Clark, of the class of 1925. Mr. Clark has done distinguished work in a rural pastorate at Elburn, Ill. He has recently removed to a church at Ludington, Mich.

BOOK RECEIVED

The Interpretation of Religious Experience, by Percy Gardner. Cokesbury, $2.00.

The Evidence for Immortality, by Don P. Halsey, Macmillan, $2.00.

What Is Fascism and Why? Edited by Tomaso Silliani. Macmillan, $5.00.

The Story of Southern Hymnology, by Arthur L. Stevenson. Author, Salem, Va., $1.50.

Twenty-one, by Erdman Harris. Ray Long & Richard R. Smith, $1.50.

What He Lived By, Prayers of Edward Increase Bosworth. Association Press.

The Greek of the Fourth Gospel, by Ernest Cadman Colwell. University of Chicago Press, $2.00.

Proceedings of the National Conference of Social Work, 1931. University of Chicago Press, $3.00.

From Confusion to Certainty, by Boynton Merrill. Pilgrim Press, $1.00.

Gandhi; the Dawn of Indian Freedom, by Jack C. Winslow and Verrier Elwin. Revell, $1.50.

Christ's Challenge and Other Evangelistic Sermons, by Charles Forbes Taylor. Revell, $1.50.

On Being Alive, by Walter Russell Bowie. Scribners, $2.00.

Germany Not Guilty in 1914, by M. H. Cochran. Stratford, $2.00.

Emmaus, a Book of Poems, by Raymond Kresensky. Torch Press, Cedar Rapids, Iowa.

Essays of a Catholic, by Hilaire Belloc. Macmillan, $2.50.

Essays in Order, by Jacques Maritain, Peter Wust, and Christopher Dawson. Macmillan, $2.00.

Magnificent Obsession
By Lloyd C. Douglas

"GOOD TO THE LAST DROP"

"Douglas can create situations of dramatic intensity, and he can weave his people and incidents into a plot which is a going concern right up to the last page. If it were a play, I would say that it was good to the last drop—of the curtain."

—W. E. GARRISON in THE CHRISTIAN CENTURY.

Magnificent Obsession
By LLOYD C. DOUGLAS

A "Success" Novel

"Dr. Douglas sees in personality the secret of success. He undertakes an exposition of the way in which personality may be developed, disclosing also the source of its strength. From Dr. Hudson's diary, young Hudson learns the secret of the great physician's success. It supplies him with a clue to self-mastery and is responsible for the success he achieves."

—CHICAGO EVENING POST.

Magnificent Obsession
By Lloyd C. Douglas

THE SERMON ON THE MOUNT IN FICTION

"Can you beat it? The story is as vivid as the vocabulary, the love plot is fascinating. But there is something far beyond all this in the book. The Sermon on the Mount is in it, and it is such a comment on the sixth chapter of Matthew as I have not read in many a day. There is a revelation of a spiritual experience here which is couched in none of the language of the pulpit and the books of theology."

—THE CONGREGATIONALIST.

[$2.50]

ORDER FROM YOUR BOOKSELLER

Willett, Clark & Co.
440 S. Dearborn St., Chicago
200 Fifth Ave., New York

An Acknowledgment

THE USE OF CHRISTMAS CHEQUES by The Christian Century is unique in the field of journalism. Great numbers of subscribers look forward eagerly to their arrival and hasten to place them in the hands of their friends. Many are not satisfied to stop with the five cheques they receive. They write us for more —and again more!

This method of gathering new readers is consistently the most productive and the most satisfactory of all our promotion efforts. New subscribers secured by present readers generally remain after the first year as permanent subscribers — which is as it should be!

As our readers know, we do not permit these special rate cheques to be used in the renewal of existing subscriptions. *Every* renewal subscription to The Christian Century *must* be paid for at the full rate. There are no exceptions to this rule of our business office.

Therefore, the policy of offering a special rate for new subscriptions to friends of subscribers, when made available through these same subscribers who are not afforded the opportunity of using the special rate in the renewal of their own subscriptions, has not commended itself to other publishers!

They fear that many subscibers would try to take advantage of such rates to renew their own subscriptions, and that such a policy would demoralize their regular rate. So they carefully conceal from *present* subscribers any special rates used in securing *new* subscribers.

But we have always believed that our family of readers is unlike that of any other journal published; that our relationship is not like that between the usual publisher and his subscribers. The adoption of the unique Christmas Cheque idea is an act of trust and faith in the good sense and fairmindedness of our subscribers.

We wish to acknowledge now with particular appreciation the fact that, though this policy has been followed by The Christian Century for many years, contrary to the advice and practice of other circulation departments, the number of instances in which our subscribers have tried to take advantage of the special offer for the renewal of their own subscriptions is practically negligible.

Ladies and gentlemen of The Christian Century family, our hats are off to you! Our sincere wish is that each of you may have a

MERRY CHRISTMAS and a HAPPY NEW YEAR!

Gratefully,

The Christian Century

Five Outstanding Reasons

WHY nearly 1000 adult and young people's Bible classes are using

THE 20TH CENTURY QUARTERLY

1 »« Because its Primary purpose is the building of Christian character.

IN THIS critical period, the youth problem is challenging the minds and hearts of Christian leaders as never before. The 20th Century Quarterly turns from all current disputes as to just what should be the purposes of religious educational activities, to present the teachings of the Scriptures in such vital fashion that 15,000 class-members at least, will apply this Scriptural truth to the problems of their developing lives. Are you interested in a Lesson Quarterly which has consistently held to this purpose during 12 years of successful publication?

2 »« Because it breathes the spirit of TODAY

THERE is nothing musty about this Quarterly. It is as vital as Chicago, as virile as the spirit of America. It is vivid and interesting, and so appeals to the youth, manhood and womanhood of this pulsing twentieth century. Every contributor is concerned in moulding lives! The vague, meaningless homilies of the old commentaries are not in the Quarterly. It is built for TODAY—for wide-awake American manhood and womanhood, and for honest, open-eyed youth. Are you interested in a Lesson Quarterly that faces today's challenging problems?

3 »« Because it makes a direct study of the Bible

THIS QUARTERLY takes as the basis for its study the Bible itself, on the presumption that the Bible is the most powerful of all books of teaching and inspiration for character-building. The outstanding personalities of that Book are interpreted from the viewpoint of modern life and its problems. The study of great biography by young people and adults means strong, fine living.

4 »« Because it is vital, vigorous, red-blooded

THIS QUARTERLY is not built after the style of the quarterly of several years ago. It does not treat the Bible as a source of proof-texts; it takes the Bible truth and applies it to today's challenging problems—the problem of youth, the problem of the making over of the world after the Christ ideals. There is no old-fashioned "padding" in the Quarterly: every sentence counts for character-building and the making of a truly Christian world.

5 »« Because it is non-sectarian

THE 20TH CENTURY QUARTERLY gets entirely away from the peculiar teachings of any denomination, and centers its teaching upon the great things of religion. Six denominations are represented on the contributing staff, and every one of these leaders thinks religion in world terms. This Quarterly is a magnificent achievement in Christian unity.

EDITORIAL STAFF OF
The 20th Century Quarterly
THOMAS CURTIS CLARK, *Editor*
HELEN BARRETT MONTGOMERY
JOHN TIMOTHY STONE
JOHN R. EWERS
HERBERT L. WILLETT, JR.
ROY L. SMITH
SYDNEY STRONG

Treats the International Uniform Bible Lessons

For all grades from the Older Intermediates to the Oldest Adults.

Ask for free sample. Plan to use the Quarterly in Your Class, Your School, beginning Jan. 1.

The 20th Century Quarterly,
440 S. Dearborn St., Chicago

Send me free sample of your Quarterly.

My name.....

Address.....

.....

.....

CHICAGO PRINTERS, INC.

XUM

ISSUE 52

XUM